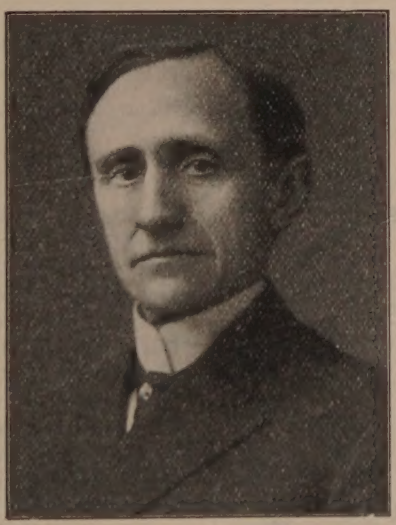
The
Missionary Intelligencer.

VOLUME XXVII. FEBRUARY, 1914. NUMBER 2.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

The Men and Millions Movement.

This Movement contemplates the securing of a thousand new workers for the home and foreign fields and $6,000,000 for missions, education, and benevolences. R. A. Long, of Kansas City, has pledged $1,000,000 on the condition that $5,000,000 more will be secured. He states that he made this pledge in response to a suggestion of A. E. Cory, of China. Mr. Cory asked him to consider the giving of a million dollars, and Mr. Long agreed to consider the proposition. Mr. Long states that he never made an investment which promised such great results and from which he derived such happiness as this one. He and his family feel repaid in the thought of what the great Movement planned will mean to the world. It is confidently believed by Mr. Cory and others that the whole amount will be pledged within the next three years. The securing of a thousand new workers and the raising of $6,000,000 is the largest event of its kind in the history of our people. Let it be done in the name and for the glory of our Living Lord.



R. A. LONG.

Financial Exhibit.

The following is the Financial Exhibit for the first three months of the current missionary year:

	1913.	1914.	GAIN.
Contributions from Churches.....	153	145	*8
Contributions from Sunday-schools..	68	88	20
Contributions from C. E. Societies..	122	107	*15
Contributions from Individuals.....	212	315	103
Amounts	$19,751 04	$38,027 72	$18,276 68

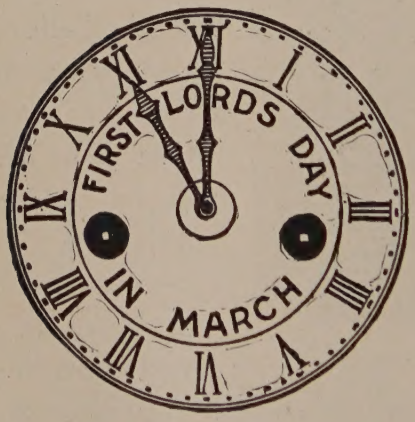
Comparing the receipts from different sources shows the following:

	1913.	1914.	GAIN.
Churches	$5,566 40	$5,949 94	$383 54
Sunday-schools	1,094 46	1,747 23	652 77
Christian Endeavor Societies	1,194 00	982 60	*211 40
Individuals and Million-Dollar Campaign	9,622 03	9,351 23	*270 80
Miscellaneous	429 99	1,231 72	801 73
Annuities	850 00	18,450 00	17,600 00
Bequests	994 16	315 00	*679 16

* Loss.

Gain in Regular receipts, $1,355.84; gain in Annuities, $17,600; loss in Bequests, $679.16.

Send all offerings to F. M. RAINS, *Secretary,* Box 884, Cincinnati, Ohio.



For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

March Offering!

Are you making ready?

Have you ordered the supplies?

A self-centered church rarely has a large circle of influence.

The more religion we export, the more we will have at home.

Are you pointing your church to the distant needy fields of the world?

No one really becomes great except by identification with some great cause.

We can not serve God *and* Mammon, but we can serve God *with* Mammon.

Churches, like armies, grow by conquest. When conquest ceases, mutiny begins.

Ability plus opportunity equals responsibility. And this is true in the life of a church.

"I enjoy reading the INTELLIGENCER. I consider it exceptionally well edited." —C. R., Acton, Ont.

The world has 13,052,000 Jews; 2,194,061 are in this country, and 6,014,415 are in Russia.

We ask every church to give business-like attention to the Apportionment which is sent to the church.

"We are enjoying and prospering over our two-years' Living-link attainments." —Albert Nichols, Cadiz, Ky.

"We expect to make a campaign for that Living-link about January 1st."—Chas. B. Kenner, Rushville, Ind.

"The *whole* business of the *whole* church is to preach the *whole* gospel to the *whole* world." Keep it in mind.

We can have delightful fellowship with more than a thousand workers on the mission fields in the March Offering.

The woman's-rights question in Japan is a growing one. Two women in Tokyo recently won the right to vote by virtue of the large amount of municipal taxes paid.

"We verily believe that our Society is one of the world's greatest factors in shaping the character and condition of the nations now in darkness."—D. R. Hardison, Brady, Tex.

MISS MINA VAN CLEAVE,

of Knoxville, Ill., who has just been appointed a missionary to China by the Foreign Christian Missionary Society. She sails from San Francisco, February 12th, on the *S. S. Manchuria.* Her salary has not been provided. We hope some church will take her as a Living-link at once. Miss Van Cleave will make a most worthy representative.

"You will be pleased to note that our church voted to continue the Living-link another year, at the annual meeting last night."—J. A. Barnett, Pastor, Third Church, Danville, Ill.

"I am planning the most strenuous campaign here for the March Offering that I have ever made, and am hoping and praying for creditable results."—H. R. Ford, Corsicana, Tex.

Chas. Settlemyer, of Nanking, China, writes as follows, "We need a reflectoscope very much. If some friend would send us one with electric lights, we could do our teaching far more effectively."

The Foreign Society has just received $250 from the estate of Mrs. Mary L. Lane, Louisa, Va., and this will remind many that they should remember the Foreign Society in their last will and testament.

Dr. R. W. Allen, a Life Director of the Foreign Society, died, we understand, at his home, Dallas, Tex. This good man was a generous giver for Foreign Missions and had a genuine interest in every good cause.

Last month the Foreign Society received $500 on the Annuity Plan from a friend in Colorado. This was her second gift of that amount, and she expects to give more. There is a growing appreciation of the Annuity Plan of the Foreign Society by its friends.

One of the foremost preachers of our day has said that the church is never faithful to her calling unless she has her hands upon a task too great for human strength to accomplish. That task is the evangelization of the world.

If you fail to read the soul-lifting article, in this issue, by J. H. Goldner on "Fellowship with Christ in Prayer," you will deny yourself an inspiring privilege. It is a little longer than the usual article in the INTELLIGENCER, but it will more than repay a careful reading.

MR. AND MRS. L. D. OLIPHANT,
New Missionaries to Japan, who sailed January 8th on *S. S. Shinyo Maru.*

H. D. Clark, for more than a quarter of a century pastor of the church at Mt. Sterling, Ky., has been called up higher. He was a Life Director of the Foreign Society for many years. His daughter went to India as a missionary.

"The last two issues of the INTELLIGENCER are great. For the space covered they are the richest of anything I have seen on the great subject. They ought to kindle a fire that will light up every church whose preacher reads and thinks."—J. Boyd Jones, Anderson, Ind.

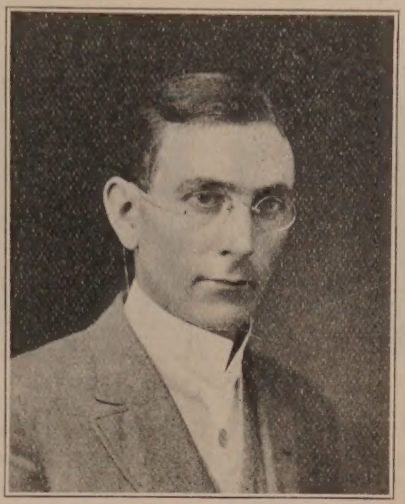
The splendid new hospital building at Harda, India, to which Dr. C. C. Drummond refers in his article in this issue of the INTELLIGENCER, was made possible by a gift from Mrs. J. W. McCleave, of Illinois. It is a memorial to her lamented husband.

Miss Edna Eck, the Living-link of the Springfield (Ohio) Church recently visited that congregation, and the pastor, H. E. Beckler, says: "We are all in love with our missionary. She is the finest missionary we have ever met. We enjoyed her coming very much."

Are you using the missionary programs in your Sunday-school once a month? The Foreign Society will gladly furnish them free to you. They are brief and will take up only from five to ten minutes. Some very interesting missionary stories, as well as other helpful missionary material, is used.

Lecky says that Jesus did more in three short years to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. He is the hope of the world's regeneration. He is the desire of nations. In him is life, and without him there is no hope.

A Chinese gentleman, who now resides in this country in the service of the Chinese Government, has bequeathed his entire property to the cause of missions in China. He expects to return to China at the close of his present service and spend the remainder of his life in preaching the gospel to his own people.



ERNEST H. REED, PASTOR,

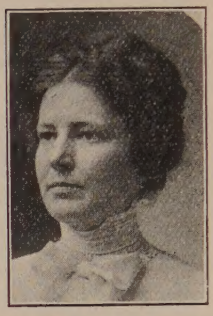
Kansas, Ill. The church steps into the Living-link circle. It is not large in numbers, but in faith and vision.

In talking to a group of newspaper men in Kansas City, Dr. Talcott Williams, who is at the head of the School of Journalism in Columbia University, made this significant statement: "I have found it to be true that the best students in our Journalism course are the young men and women interested in Foreign Missionary work."

The Sherbourne Street Methodist Church, of Toronto, Canada, sets the Christian world a noble example by contributing twice as much to missions in one year as to current expenses. The total given by the church was $36,806.19; local expenses, $12,075.16. All the balance, $24,731.03, went for missions and benevolences.

Every child that has reached an accountable age ought to have a share in giving for the work of Christ. Many a good Christian father has ruined the chances of stewardship in his boy by always doing the giving for him. A man can no more give for the whole family than he can pray for the whole family.

Development in Christian grace demands that each one shall have his share in the giving—for is not the gift a part of worship?



MR. AND MRS. C. N. JARRETT,

Morgantown, W. Va., who go out to Japan as missionaries of the Foreign Society, September next.

From one Congregational Endeavor Society in twenty-five years have gone out more than a dozen ministers, missionaries, and Y. M. C. A. secretaries, five deacons, all but one of the officers of the Sunday-school, and eighty per cent of its teachers. There is no reason why every Endeavor Society should not be training workers for Christ's service.

The new Chidren's Day Exercise will be a delight to all who use it. One feature of it is a demonstration of missionary work in China and Tibet. It will bring the audience into real touch with the work of a missionary. The exercise is so interesting that many of the young people, as well as the children, will be glad to participate in it, we are sure. Order your Exercises early.

John R. Mott holds that the supreme need in missions at the present time is the discovery of the hiding of God's power and the secret of the releasing of that power. He says: "We need more workers through whom God shall have his opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of his power is not discovered."

The reports show that the trade balance for the past year was the largest in the history of the nation. The exports amounted to two and a half billion dollars—the largest on record. The imports amounted to one and three-fourths billion dollars—larger than any previous year save one. It is estimated that the Christian people of America will spend $150,000,000 this year for automobiles alone. The nation was never before so rich or so able to assist the cause of Missions at home and abroad.

Alexander McArthur, M. P., writes: "I believe the advancement of civilization, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with and, to a much larger extent than most people are aware, dependent upon the work of the missionary, and I hold that the missionary has done more to civilize and benefit the world than any and all other agencies combined."

At a Conference of laymen in England, one of the speakers said: "We can influence two generations: the generation that is, and the generation that is to be; and it is our privilege to see that never again shall there be a generation of men who do not believe in Foreign Missions." Lord Leamington said, "We certainly could not hold our empire together without the help of foreign missions." Army and navy officers, who had been made enthusiastic for foreign missions by what they had seen in their service abroad, gave striking testimony as to their value.

The responsibility of a pastor lies as much in the developing of the spirituality of his people as in the winning of souls to Christ. Just as it is his work to win all he can to Christ, it is also his work to increase the giving of the church to the great unselfish work of the Kingdom. A leader of a church should look with sorrow upon a year in which few were won to Christ if his field is one which has members not en-

listed in the Kingdom. He should look also with sorrow upon the membership of the church not enlisted in the support of world-wide conquest.

At the Volunteer Convention no single thought was emphasized more than the need of trained missionaries for the fields. One speaker said, "God has taken men in their ignorance and made them effective vessels for his work in the past, but there is no excuse for sending out to-day an untrained missionary —a blunt weapon for the Lord." The report of the Executive Committee said that we should continue to stand in season and out of season for the most thorough preparation and should enroll as volunteers only students who possess strong character, power of initiative, gifts of true leadership, consciousness of divine calling, willingness to pay what it costs to secure an unusually complete preparation.

It is our firm conviction that effective missionary leadership in the churches depends quite as much on careful, well-laid plans as upon strong missionary preaching. How many pastors have preached feelingly upon world-evangelization as the chief work of the church, and then felt that, somehow, when it came to the offering, the whole appeal fell to the level of vest-pocket contributions. If saving the world is the biggest thing in the world, surely the plans for the getting of the money for it should be as carefully laid as plans for an evangelistic campaign or a church-dedication! A solid month's preparation in preaching, planning, educating, and praying is not too much to precede the March Offering. If an every-member canvass for all missions is to be made, three months' time should be taken to properly prepare for it. The task needs it, and the results of a canvass properly conducted will fully justify it.

Wm. J. Minges, a great evangelist, supports Mrs. James Ware, of Shanghai, China. Sending $100, December 20th, he says: "The Lord has never allowed us to want for any good thing." We have thousands of men that could support a missionary and never want. This successful evangelist has just closed a wonderful meeting at Port Arthur, Tex., with 530 additions. In 345 days during the past year, in which he has offered the gospel invitation, 10,660 people have responded, or about thirty each day. And this is not all; 345 have volunteered for the ministry and the mission fields. He uses mission slides during his meeting with great effect, and keeps missionary books on sale. The influence of such work is far-reaching and permanent. We would be glad to cooperate with every evangelist among us in disseminating foreign missionary information among the churches. Brother Minges believes in preaching the gospel to every creature in all the world. He has the vision and passion of an apostle, and, of course, sees great results.

Miss Edith L. Apperson,

Monieka, Africa. She went out from Pomona, Cal., and this church supports her as their Living-link in the Foreign Society. They also support Dr. C. L. Pickett, at Laoag, P. I. C. R. Hudson is the pastor.

FEATURES OF A STANDARD MISSIONARY CHURCH.

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday-school.
4. A Program of Prayer for Missions.
5. Systematic Missionary Education.
6. An Annual Every-Member Canvass for Missions.
7. The Weekly Offering for Missions.

The Ninth Street Church, Washington, D. C., Geo. A. Miller, minister, has voted to make that church a Living-link in the Foreign Society and in the Home Society. We extend congratulations to this growing congregation. Mr. Miller has performed a splendid service in this field.

A LAST WORD.

Just before James Ware started on his return to China, where he died December 21st, he wrote as follows to a friend in America: "I thank you very sincerely for your kind thoughts for Mrs. Ware in China, and for myself in my illness. I thank you most for your prayers on my behalf. I am in a serious condition, and I can not tell what the Lord has in store for me. But with Him there is no impossibility. And I hope He will answer prayer that is continually rising on my behalf, and if it is his gracious will to grant me some more years in China, where I would love to offer more effective service than ever I have given him in the past. But in any case, whether this joy is to be mine or not, I shall rejoice to know that my dear wife, to whom I have been married twenty-nine happy years, is still carrying on her previous work among the women and girls of Shanghai."

WHAT A DOLLAR WILL DO.

A missionary states that a dollar will accomplish the following service:

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children 2 weeks.
6. Send out a Bible-woman for 2 weeks, when she may brighten 50 homes and 200 souls.
7. Send out an evangelist for 1 week, who may reach at least 14 villages and 1,400 souls.
8. Send out a colporteur with the Bible for 12 days.
9. Buy 50 copies of the Gospel in any language.
10. Buy 12 New Testaments in any language.
11. Buy 3 Bibles in any language.
12. Set in motion incalculable influences.

THE NEW MISSIONARY FINANCIAL PLAN FOR THE LOCAL CHURCH.

1. An Adequate Educational Campaign on Missions and Giving.
2. Subscriptions for All Missions and Benevolences on a Weekly Basis.
3. A Personal Canvass Annually of All the Members and Supporters of the Church.
4. Two Distinct Budgets for the Church: One for Local Expense and One for Missions; and Two Treasurers, One Looking after Each Fund.
5. Quarterly Remittances to the Different Missionary Societies of the Money Paid in for Missionary Purposes.
6. The Use of a Uniform Collecting Envelope Such as the Duplex Envelope or Similar Device.

COMMUNION IN CENTRAL AFRICA.

Every newly organized church counts its most solemn service that one when the members meet at the communion table. Dan Crawford, the African missionary, whose fascinating book, "Thinking Black," is rousing such enthusiasm, tells how the converted chief of a heathen village came to him one day, saying, "Might not we celebrate together the Feast of Memories?" Then, remembering who makes the third when two are thus gathered together, the missionary and the African chief, there in the jungle, celebrated the Lord's Supper. "We had an old battered box upside down," says Mr. Crawford, "and a mug minus a handle, but what of that? Is it not written that on all the vessels shall be 'Holiness unto the Lord?'"

EDITORIAL.

The Biggest Job.

Foreign Missions is a big job, about the biggest we know anything about. Certainly it is the largest in the world to-day. It is large enough to attract your attention if you are observing world-movements. Get hold of the statistics, please, of the millions being invested in them. The figures foot up a very large amount annually. And think of the great standing army of workers scattered throughout the world-field. The property used in the enterprise runs into many millions. Our own Foreign Society has over $800,000 in property. And this property is growing in value at a most prodigious rate. It is being increased by land and buildings bought each year with good American money. And then, the property is annually rising in value. Some of our property is worth ten times what it cost. Think also of the money and men employed by all the agencies of the world, and contemplate the international power exerted.

No other firm on earth, outside of Christianity, would for a moment think of signing a contract to evangelize the world. *The task is too big.* The building of the Panama Canal is a plaything besides this other international task. But this big contract is just what our Lord expects every Christian man to sign. This is the Christian's life-task. This is his chief business. If you are not an active shareholder, the Lord is disappointed in you. He called you to himself that you might go to the lost. Get hold of this task *at once.* If you do not, you are missing the great world-job.

Do not imagine the undertaking will fail. The resources are too abundant. The assets of faith, prayer, and money, and consecrated men are too large. True, there is a depression in the business sometimes. True, "money is tight" at times. True, there are churches and preachers that fall by the way in the world-campaign. But in spite of all opposition and all hindrances and all worldliness the light is breaking everywhere. All the influences of international law, every international peace conference, all international trade and commerce, all the sciences, all true learning, all the increase of human knowledge unite in hastening the day when the great task shall be completed and Christ shall come to his own.

The Apportionment.

The Apportionments for Foreign Missions will be mailed to the churches February 1st. No doubt they will be received as they are sent, in the spirit of Christian co-operation. We all seek the largest possible efficiency and usefulness. An Apportionment is sent to every church. It will, no doubt, be well to announce the Apportionment to the whole church and appoint a committee to raise the amount. Do not put off the matter until the first Lord's day in March.

The advantages of the Apportionment may be tabulated as follows:

1. It suggests a goal. People like to know what is needed and what is expected of them.

2. The members are certain to give more when a definite amount is asked.
3. There is a feeling of satisfaction upon reaching a definite mark.
4. A specific task demands a specific obligation. World-evangelization is a large undertaking.
5. Every worthy effort requires a high aim. A church never stumbles into success. There are no royal roads to worthy offerings.
6. It is business-like. "Not slothful in business" is a New Testament injunction.
7. It has been approved by our best churches and is marked by a degree of large success.

Already many churches have been calling for their Apportionments. They are anxious to be about the task.

Let it be remembered that the Apportionment is not compulsory or mandatory. It is only suggestive and advisory. When the Apportionment plan was adopted, many years ago, the suggestion came from a number of wide-awake missionary churches. It has been used in response to an earnest request by those vitally and practically interested.

The Minister and the March Offering.

If the March Offering is to be a worthy one, several things are absolutely essential.

1. The first of these is prayer. The missionary passion expresses itself most effectively in prayer. If it appears from the pulpit-prayers that the man of God is in downright earnest in his desire for the coming of the Kingdom in power, the people will be moved to give for the maintenance and enlargement of the work.

2. The minister must inform the people he serves as to the needs and opportunities. The facts are placed in his hands by the Society. The *March Offering Manual* is a treasure-house of information. It sets forth in brief space the condition of the work on all the fields. This Manual is sent to every minister in our ranks. It is for him to give out what he receives. The people in the pews are busy all the year, and do not have either the time or the facilities to inform themselves. Moreover, some of the members have been recently added and know almost nothing about the nature and extent and variety of the work. The minister must inform them. He must let them know that the church is essentially and necessarily a missionary institution, and that so long as all mankind has not heard the good news of salvation through Jesus the Crucified, the missionary cause will be the church's paramount and transcendent duty and privilege and honor. The whole membership must be made to feel that they have been saved that they might help Christ seek and save all who are lost.

3. The minister must see to it that there is an every-member canvass of the congregation. It may not be best for him to make the canvass, but he should see to it that it is made. In conference with the elders a committee for this purpose should be appointed. This committee should be large enough so that by dividing the people and the territory the work can be done in a week or less time. It will be found advantageous for two members of the committee to go together. It is

easier for two to approach a man or a family than for one, and it is easier for the one approached to make a generous pledge when he is approached by two than when approached by one. While the minister may not solicit a single pledge or offering, he can keep in closest touch with the work of the committee and help in many ways. It is for the committee to see that no member is overlooked or forgotten, even though that member should be non-resident or should be sick. The work of the committee should be followed up until all the money pledged is paid. When it is paid it should be forwarded to the treasury in Cincinnati, and not be diverted to the general treasury of the church, as has been done in some few cases in times past.

4. The first Sunday in March should be made a high day in the church, one of the very greatest in the year. It will help if the house is decorated, as is often done at Christmas and at Easter. Special music will add to the attractiveness of the service. The sermon should be an appeal on behalf of Christ the Lord to the intelligence and conscience of every one present. The offering should be worthy of the cause and worthy of the church and the church's Founder. If possible, the people should be made to feel that it is a privilege to give to extend the boundaries of the Redeemer's kingdom. Our God has honored us in calling us into fellowship with himself and with his Son in giving the gospel to the whole creation. The offering should not be regarded as a burden or as something that should be evaded. The Lord loves a cheerful giver. The donors are built up in their most holy faith by such giving, and their influence is projected into the uttermost parts of the earth.

Let it be said that even if the system of weekly giving has been adopted, the first Sunday in March should be observed for educational and other purposes. Many of the friends of the work are not giving weekly, and unless they have a chance to give on this day they will not give at all. Some will come prepared to give, and should not be denied the privilege. Not only so, but strangers who are present and visitors from the neighborhood will give if the claims of the work are presented and an opportunity is given.

Our Mistake.

When publishing the list of fifteen leading churches in contributions for Foreign Missions for the year ending September 30, 1913, by a regrettable mistake we omitted the name of the church at Pomona, Cal., C. R. Hudson, pastor, which gave $830. Indeed, this church, as a church, supports two missionaries through the Foreign Society: Miss Edith L. Apperson, on the Congo, Africa, and Dr. C. L. Pickett, Laoag, Philippine Islands. Not only so, but G. H. Waters, a member of that congregation, supports, on his own personal account, Mrs. E. R. Moon, Bolenge, Congo, Africa.

We make our acknowledgments to Pomona in our most humble way. All hats off to Pomona! Few better missionary churches. It is most worthy to be mentioned with the fifteen leading churches.

The total missionary offerings of the church last year were $3,626.82. The local home expenses amounted to $4,626.60. This church has a missionary treasurer, and J. B. Stoker is a good one.

The Death of James Ware.

A cable from Shanghai, China, to the office of the Foreign Society announces the death of James Ware on Sunday, December 21st.

It will be remembered that he had been in poor health for some time. Last spring he came to America in the hope of finding relief. Eminent physicians gave him no hope of recovery, and he longed to return to his wife and chil-

dren, and to "dear China," as he spoke of his adopted country. The physicians stated that he could live only about six months, and their prediction proved true to the very day.

Arrangements were made for his speedy return, and he sailed from Vancouver on the *Empress of Japan*, July 30th, and he reached Shanghai, August 18th. It was fortunate he could be accompanied by Dr. A. L. Shelton, who was on his way to Tibet. No better traveling companion could have been found for the good man in his delicate condition. Mr. Ware stood the trip admirably, and indeed, it was hoped that he was on the road to comparative good health again. But an insidious disease soon carried him down to death.

The faithful missionary was ready for the call. No truer nor kinder-hearted soldier of the cross ever went to battle for the Kingdom on China soil. He was gentleness and kindness, and real goodness incarnate. Everybody loved James Ware—the Chinese, the missionaries, the official classes — indeed, all classes. Blessed with a sunny disposition and always optimistic, genial, and companionable, he drew all to him.

Mr. Ware was born in England in 1859, and went to China in 1880. Some one said "he was always a Christian." In June, 1890, he left the service of the American Bible Society in Shanghai, to join our missionaries, and has been continuously in the service of the Foreign Society ever since. His chief work was in Shanghai and in stations round about.

Mr. Ware was a useful member of a number of important boards and committees in China, as follows:

The Bible Revision Committee.

Chairman of the Hymn Book Revision Committee.

The Board of Directors of Chinese Tract Society.

Board of Publication of Christian Literature Society.

Board of Managers of Nankin University.

The immediate family he leaves is his devoted wife, who will, no doubt, continue in the mission work, and five daughters and one son. Three of his daughters and one son are in America: Doris and Alice are students in Drake University, and Dr. James Ware is practicing medicine in the city of Des Moines, and Miss Grace is teaching in the Girls' College at Camden Point, Mo.; and two of the daughters are with the mother in Shanghai. The youngest is about fifteen.

In his death the Foreign Society, in particular, and the cause of missions generally, sustain a heavy loss indeed. The Foreign Society mourns his going. He will be especially missed by our own missionaries in China, who were warmly

attached to him, and he loved them as brethren in the Lord. His uniform courtesy and Christian bearing were a constant benediction to his associates. Many of his Chinese brethren, whom he brought to Christ and have passed on before, welcomed him on the other side.

Thousands will be praying that his place may be speedily filled, that the rank may not long be broken.

James Ware As a Missionary.

FRANK GARRETT.

James Ware was the first missionary to greet me in China seventeen years ago. Since that time I have been many days with him in his home and out in his work in the field. For years we have served together on various committees. I knew him well.

The love and affection which was such a characteristic of his home-life was carried into all his mission work. Old and young alike shared his affection. He took great delight in winning and baptizing the gray-haired. He was always surrounded by a group of middle-aged and young men, whom he loved dearly. He literally took the little children into his arms, and his loving eyes sparkled with his fondness for them. All knew and appreciated the purity and sincerity of his love. His relations to his fellow missionaries were marked by this same beautiful spirit.

He was an indefatigable worker. Besides his schools and chapels, from one to three of each, in Shanghai, he had oversight of the work on the great island of Tsungming, with its one million inhabitants. In the earlier days he established the work in Nantungchow and other smaller places. For many years he was treasurer of the mission. He always had a small group of men studying with him for the work of the ministry. He made the most careful preparation for this work, as for all the other work which he did.

Because of his ability and his willingness he had many calls upon his time from without the mission. He had a spiritual oversight and care for the Door of Hope, an independent rescue mission for Chinese girls, and baptized scores of the redeemed girls. He had for many years been a very active member of the Chinese Tract Society, preparing and reviewing a very large number of most useful tracts. He was a member of the Translation Committee which translated the Scripture into the Shanghai dialect.

He was a lovable man, a faithful missionary, and will be greatly missed by the missionaries and the Chinese church.

Des Moines, Ia.

The Greatest Missionary Convention Ever Held on the American Continent.

The Student Volunteer convention held in Kansas City, December 31st to January 4th, was the greatest missionary convention ever convened on the continent from several standpoints. In the first place, it had the largest attendance of any similar convention. There were nearly 5,000 students and professors in attendance, besides a large company of missionary leaders. Secondly, the representation was most widely distributed because of delegates being present from more than 800 colleges and universities of the United States and Canada. In the third place, the potential power of the convention was beyond any former meeting of the kind because of the great body of students in attendance who will constitute world-leadership in this generation.

A Wonderful Movement.

In his opening address, John R. Mott, who was the president and chief figure of the great convention, quoted Disraeli's words: "It is a holy sight to see a nation saved by its youth," and then added, "It is a grander sight to see the

Christian students of a continent combined to save the world." The Student Volunteer movement is a little less than thirty years old, and 5,882 members of the movement have sailed in that time for the foreign mission field. The conventions of the movement are held every four years, and during the four years since the last convention was held 1,466 student volunteers have sailed. This last number exceeds the entire sailing of the first twelve years of the movement. There are now 7,500 volunteer students in the American and Canadian colleges. Only God can measure the mighty power of a movement like this.

Striking Features of the Convention.

These great conventions are unique. The State delegations are seated in sections, admission is by ticket, the speakers and order of program are not announced, and every session is attended with wonderful unanimity. The delegates do not miss a session, but, with the regularity of college class-work, are found in their places. The Kansas City hall seats 6,700 people, and rarely was a seat found vacant after the time of the program arrived and the house had been thrown open to the public. At night-services there were usually a thousand people who could not get in, and were cared for in overflow meetings in nearby churches.

The world's greatest missionary statesmen and speakers were on the program. There was no attempt at oratory, but the messages were quiet, convincing, and heart-gripping. There was a cumulative power and spiritual dynamic about the great gathering which was evident on every hand. Thousands of students were facing their decision for life-work in a most definite way. Quiet, earnest, tense faces could be seen everywhere. There was no excitement, no ultra appeal, no urging, but just a quiet, statesmanlike presentation of a great world's need and an accessible world's opportunity to earnest student-hearts.

The whole convention had a constant setting of prayer. Every session had its period of intercession, just as eagerly anticipated as any feature of the program. The spiritual note was always struck, scarcely a joke was told in the whole convention. An occasional witticism would send a ripple of laughter over the great audience, but this was rare. The business of the convention seemed to be too serious and the spiritual note too intense for laughter.

The missionary enterprise was placed on an exceedingly high plane. The work was exalted, the difficulties carefully rehearsed, the need of the most thoroughly equipped missionaries constantly emphasized, and the crisis of the hour in the world-field most earnestly set forth.

Strong Sentences from the Addresses.

"We are living in the most dangerous time in the history of the world. The shrinkage of the world's distances has brought nation to react upon nation as never before, and Christianity can save the day."—John R. Mott.

"Of all men and women in the world, those who have been called of God to go to the far lands should say, I will give myself to toil and midnight seeking, that I may be my best."—President McKenzie, Hartford University.

"Selfishness and egotism are not only mean, but they are barren. The State, like the human soul, goes to ruin when not led by the ideals of Christ."

"The Korean church will not take in a convert until he has proven his genuineness by leading at least one soul to Christ. I have long since given up doubting if that land shall be won to Christ; but where are we coming out if we hire men to preach for them, and do no soul-winning ourselves?"—Geo. Sherwood Eddy.

"The little islands of Christianity now on the continent of Africa will be submerged by the tidal wave of Islam if we do not send great reinforcements to the Dark Continent."—Zwemer.

"There are 4,000,000 Christians in India, the largest Christian community in any heathen land, and with the present movement of great masses and classes toward Christ there can be 60,000,000 Christians soon, and the largest Christian community of *any* land, *if* we but

reinforce the workers."—Indian Delegate.

"In England an expedition is being organized to visit the South Pole, and 4,800 men offered themselves. Sixteen of them were peers, and one of them said he would willingly go as assistant to the cook if they would take him. Shall we hesitate at 1,000 men and women for our own work in the next five years?"—A. McLean.

"One of the most striking things spoken to me in China was the word of the mayor of Mukden, who, after our great meetings with 5,000 in attendance, said, 'Confucius tells the truth, but you have told us of a Person who gives us power to follow that truth.' "—John R. Mott.

"Christ is not the autocrat of the soul, but the elected president, and we must re-elect him constantly."—Dr. Horton, England.

"The poison of a selfish will obscures the light of God from a man's life."—Robert E. Speer.

"The greatest revolution in China is not the political one, but the one that has awakened her to her need of the Truth."—Chinese Delegate.

The Significance of the Convention to Our Work.

No Volunteer convention has ever meant so much to our own people as this one. In the first place, it was held in the city where our people are the strongest numerically and in a section where a tremendous impression was made upon our own people. In the second place, it was the first convention of this kind held in the Central Missouri Valley region, where our students were so accessible and so many of them reached. In the third place, it came at the time when our people are calling for "men and millions." It will be a mighty impetus to the campaign for 1,000 men for the home and foreign fields. The delegation from our colleges was large. In the midst of the convention, Brother Long's gift of a million dollars for missions and education was announced. It made a tremendous impression on the convention. Who can measure what this great convention of life and this great initial gift of money will mean for us? God has called us to a great movement. Our opportunity is unmeasured and our responsibility unequaled.

The Centennial in India.

The Christian forces of the world are rejoicing over the advent of American missionaries, one hundred years ago, into India. There is a widespread interest in the Centennial. A wondrous change has come over the minds of men everywhere in a brief century. The arrogant East India Company is not to be reckoned with in these last days. Even the attitude of the whole British Empire has undergone a radical change. No longer is missions in India an idle, impracticable dream of a few fanatical dreamers! Now missions is a serious business, recognized and appreciated by intelligent people everywhere.

The changes in India have been marked. The suttee fires have gone out. The places of the former burnings are now among the curios of the country. Infanticide has been banished. The much-dreaded thug is only a memory. The lordly Brahmin deigns to recognize his fellow-men and has come to have a suspicion that perhaps others have at least limited rights. The spirit of the whole population is changed. There is a wonderful awakening on every hand. The missionary is welcomed and honored and even loved. He is the messenger of a new order—a new life, a new civilization, and a new hope.

The part that America has taken in India's progress is very considerable. It is estimated that fully 40,000 missionaries have gone to India from North America during a century. And then there are to-day about 1,800 at work with the general help and direction of forty-one missionary societies. The Disciples of Christ have about sixty missionaries in that land, conducting all the lines of missionary work. The number is being increased. They are stationed in

the most strategic part of the country, the Central Provinces.

The American Board (Congregational) has just sent to India a special commission to join in the celebration of the Centennial and to study the new situation. Their reception differed radically from that received by the first American missionaries. Buildings were decorated, flowers and banners and flags were in evidence. A four days' centenary meeting was held in Bombay. There was wonderful enthusiasm. Great companies of Indian Christians were present, and a special thank-offering made by them, amounting to more than $4,000. When the general poverty of the people is recalled, it will be seen that this was a large gift. It is said that the average income of each man, woman, and child in India is only about $10 per capita annually.

India is now in the morning of a new day. The next quarter of a century will witness a marvelous uplift. It is the day of opportunity, and the Christian people of the world should go up and take the land.

The Missionary Committee in the Local Church.

1. *What it is.* It is a permanent church committee exercising a general supervision of the entire home and foreign missionary activities of the local church. It is officially appointed or elected by the church at the opening of each church year. In order to guarantee continuity of policies and progression in work, it is desirable that provision be made for a majority of the committee to hold over each year.

It is representative of all departments of the church, namely: the congregation through the official boards, the men's organizations, the women's societies, the Sunday-school, and the young people's society. The pastor should always be *ex-officio* a member of the committee. He should keep constantly behind the committee, ever putting others forward, inspiring, counseling, and guiding. Ordinarily it is advisable that a layman be chairman.

In the case of churches whose Church Missionary Committee is composed entirely of men, not representing the several departments, unified action should be sought by arranging several conferences each year between the committee and the representatives of the different departments.

In small churches the committee usually consists of from three to five members. For the larger churches, with many departments, it may be well to increase the number by the addition of several members-at-large. Only those should be appointed whose hearts are in the work, who command confidence, and are prayerful, energetic, tactful, and persistent. So far as possible those appointed should be relieved of other work. Hence the committee should not be confined to church officers.

2. *Why needed.* (1) Because the Church, being primarily a missionary society, requires efficient leadership, in order to realize and fulfill its great mission to the world.

(2) Because, to secure a maximum of efficiency with a minimum of machinery, the Missionary Committee has proved the simplest and most effective type of organization.

(3) Because it distributes and locates responsibility, sets many at work, and lightens the pastor's responsibility.

(4) Because it unifies the activities of men, women, and young people, and coördinates the several departments around the central purpose of the church.

(5) Because it puts the aggressive missionary work of the church on as stable a financial basis as the maintenance of the church.

(6) Because it supplies a missing link between the local congregation and the missionary agencies of the church at large, and affords a connection with the interdenominational forces.

3. *What it can do.* (1) Plan for the higher missionary efficiency of the whole church. This can be done through carefully-laid plans for missionary education in the prayer-meetings, church-services, and through the distribution of litera-

ture and the holding of special missionary meetings, and the conduct of mission-study classes.

(2) Increase the subscribers to THE MISSIONARY INTELLIGENCER and other missionary magazines.

(3) Contribute a paragraph each week to the church bulletin or paper, if there be one. Material can be secured from the daily papers, monthly magazines, and from THE MISSIONARY INTELLIGENCER for such purposes.

(4) Place a bulletin-board in some conspicuous place, and paste on it each week a brief item of missionary news with pictures cut from the INTELLIGENCER and other magazines.

(5) Secure literature from the missionary societies for occasional distribution in the congregation. A supply of the Laymen's Missionary Movement pamphlets can also be secured from the Foreign Society. Send for catalogue of literature.

(6) Help the pastor arrange for a month's missionary campaign of education in preparation for an every-member canvass for missions.

(7) Aid the pastor in preparing for the March Offering for Foreign Missions by arranging special missionary meetings and in many other ways.

(8) Arrange for an Every-Member Canvass of the congregation for missionary subscriptions on the weekly plan. Send for literature on this subject.

The Conference of Our Own People in Kansas City.

On Friday afternoon the Volunteer Convention was broken up into conferences representing different communions. The conference representing the Disciples of Christ was held in the spacious Sunday-school auditorium of the Independence Boulevard Church. There were eighty-nine students and a number of professors and about five hundred others present. All our own schools and many other schools were represented. The devotional exercises were conducted by R. A. Long and Mrs. W. C. Payne. The program was as follows: The missionaries and secretaries present were introduced. After this Mrs. Atwater and Mr. McLean spoke on the organization, principles, and ideals of the Societies and the fields in which they are at work. This was followed by brief statements from the missionaries as to needs and opportunities. Then statements were made by S. J. Corey and Mrs. Atwater setting forth the number and the kinds of workers that will be needed in the next one or two years. Abram E. Cory spoke of the qualifications of the missionaries needed; John G. McGavran spoke on what constitutes a Foreign Missionary Call, and Bert Wilson on the relation of students who do not expect to be missionaries, to the Boards and Societies. The program was followed by a social half-hour, in which all present had a chance to get acquainted. George H. Combs closed with a brief address in which he expressed the hope that his own son might become a missionary, and with prayer and the benediction.

This conference was one of the most delightful events of the convention. It is confidently believed that it will bear much fruit.

Order To-Day.

If you have not ordered March Offering supplies, please order to-day. The time is short. Prompt action is demanded.

CONTRIBUTED ARTICLES.

Some Missionary Impressions.

HORACE KINGSBURY.

[Mr. Kingsbury was raised in Australia, educated at Transylvania and College of the Bible, and made a spendid record as pastor at Harrodsburg, Ky. Went back to Melbourne, Australia, where he served four years. He came to this country on a brief visit by way of India, in time for the Toronto Convention. He is a missionary leader in Australia as he was in this country.]

May I be orthodox, and have three divisions to my brief article? Then—Some Missionary Impressions: (1) Indian (2) American, (3) Australian.

INDIA.

By Indian, I mean relating to India. The Federal Foreign Missionary Committee of Australia took advantage of my trip to England and had me pay a hurried visit to their field of operations in the Poona District of India. I was glad of the opportunity of seeing the missionaries at work among the Hindus, and of learning first-hand something of the actual life of India's millions. Book-learning had taught me that the spiritual needs of this benighted land were great, but just how great I hardly realized till I saw with my own eyes the way these people live. I could not but feel that Christ is the Savior they need, and could not but realize that the present missionary force is all too inadequate to carry the glorious gospel to those who need it so very, very much. I could see that it is not enough for itinerating evangelists to carry the message of salvation to men who have never heard the joyful news, but that, in addition, Spirit-filled men and women must live the saved life among the people, and go in and out doing good, as our Master did. Social service is good abroad, and just as necessary as it is at home. The religion of Christ, when rightly interpreted, is intensely practical, and it *must* be so in India, if there is to be a triumph of the Cross. I was glad to find our representatives not visionaries, but missionaries. May God bless them! And may the Lord of the harvest speedily thrust forth more laborers into the harvest field.

AMERICA.

American impressions are too many and too varied to give in detail. After an absence of four years it was a great joy to share the sweet fellowships of the Toronto Convention. It was not from ignorance of existing conditions, but from happy experience of the helpfulness and harmlessness of delegate conventions, that I was glad to find fraternity instead of friction, and Christ instead of controversy. We were lifted above ourselves when the vision came of the great possibilities of service in all the world, and we were glad to belong to a brotherhood that had come to talk in terms of "Men and Millions"—all for Christ. We were moved not only to tears, but also to a greater devotion to Jesus, when we listened to the story of the heroic life and the tragic death of R. Ray Eldred—our Livingstone.

And that was a sacred moment in our

lives when we sat with our brethren at the feast of love, and allowed our minds and hearts to go out unrestrained to Jesus on the cross. We shall not soon forget Toronto, 1913.

AUSTRALIA.

Our Australian impressions along missionary lines are favorable indeed. Our people in the Island Continent are growing in numbers and in Christian graces. They are proud of their country and are striving to win it for Christ, but they are realizing more and more every day that the field is the world. Happily, too, they are learning by experience the truth of Jesus' words, "It is more blessed to give than to receive." A growing brotherhood, an enlarging vision, an increasing liberality—thank God!—and the rich blessings of Heaven!

G. L. Wharton, of sainted memory, kindled the spark of missionary enthusiasm in our Australian churches, and A. McLean and F. M. Rains are among those who have since fed the fires and fanned the flames. There is no more hopeful feature of our work in Australia than the eagerness of our people to carry out Christ's great and final commission. And here is the link that will bind us to our brethren in America and in every other land, and that will unite us all with Christ. How sure that promise is, "Lo, I am with you alway, even unto the end of the world!" And yet we dare not claim it until in obedience we gladly go and make disciples of the nations, baptize them, and teach the observance of all the commands of our Lord. May we ever prove faithful to our trust. And may He know that we love him who said, "If a man love me, he will keep my words."

Homeward bound.

Unto Him, Majesty and Dominion.

BERT WILSON.

I walked up the streets of our National capital a few days before Christmas. That Christmas was approaching was manifest on every hand. The Prince of Peace was supposed to influence most deeply the hearts and minds of men.

Yet on many street-corners and in all the public parks were the statues of heroes. The majority were men of war. Soldiers, mounted on champing steeds, with swords drawn, ready for conflict. Some writhing in the agonies of death. Others with rifles ready to shoot down their own brothers. Cannons breathing defiance. Sailors, not of trade, but of war. Sailors, soldiers, horses, navy, statues, panoplied for war.

Then I looked down through the years. The ideals of the past no longer predominate. A great new spirit has come upon the world. The Prince of Peace has in reality come. He rules the hearts and minds of men; not only of men, but of the nations. He reigns. He is King of kings. Our own great land sends out her ships. They touch in kindly trade the shores of every land. They are laden with things that bless. The men whom they carry to foreign shores are messengers of the King. He has said, "Go!" They are obeying.

His star travels eastward. The wise men of the East now hear the story from the West. Men have traveled from the West, that the East might worship Him. He is born again in far Eastern lands. And through him these nations are being born again. They bring him gifts. Not gold alone, but life. They give him childhood. They present their womanhood. Their men follow him. Their parliaments, their national assemblies, their kings and emperors, do his will. The old religions give place to the new. Ignorance is supplanted by knowledge. Superstition is walking in the light. Castes are merged into brotherhoods. The once poor have the gospel preached to them. Poverty has been destroyed. Little children are not hungry. They sleep in warm beds.

Atheism and agnosticism have sullenly

stalked into the background. Men believe. They know. Their hearts understand. They worship.

Brown, red, black, yellow, white clasp hands around the earth in one universal brotherhood. They bow their heads to the same Father. These world-brothers no longer compete. They co-operate. They rebuild the waste places. They drain the swamps. They turn waters into thirsty lands. They cultivate the fields of the world. They dig the riches from every mountain. No time is spent in molding weapons of war. The Master-builder is at work. The riches of earth are being used to build his kingdom. His kingdom is come on earth, as it is in heaven.

The cities are cities of the great King. The statues are the emblems of peace.

Fellowship With Christ in Prayer for World-Wide Evangelization.*

J. H. GOLDNER.

The Master is praying. His disciples say, "Lord, teach us to pray." This must have been to him the most encouraging request they had ever made, because it revealed a sincere desire for fellowship with him in prayer. We are

not fit for fellowship with Christ in anything until we have fellowship with him in his prayer-life. Not until we have gone with him into his Gethsemane of prayer are we prepared to go with him to his Galilee of service, his Golgotha of self-giving, his grave of self-effacement, his reward of a world redeemed. Christlike prayer is the simplest, saintliest, Christliest art of a cultured soul.

I will mention four items involved in fellowship with Christ in prayer.

1. First of all we must *really* pray. Christ never stopped to theorize about prayer. He prayed. In his life prayer was a fact, a force, a necessity, a divine reality. Such he sought to make it in the life of his disciples. When they said, "Lord, teach us to pray," he did not stop to explain the mystery of prayer; he told them to pray. He did not give them a talk about prayer; he gave them a model prayer.

If there was one thing about prayer that Christ emphasized above everything else, it was that when we profess to pray we must really pray. "And when ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men." "And in praying use not vain repetitions."

A devout old army officer said to me, "I never prayed more than two or three times in my life." Then he quickly added: "Do not misunderstand me. I say my prayers every day; but I am learning that it is one thing to say a prayer, and quite another thing to pray." All of us say prayers; but how many really pray? At the Edinburgh Conference a committee submitted the following: "We would lay special emphasis upon the fact that the real problem is not the increase or the improvement of the aids to prayer, or the multiplication

*Address before National Convention, Toronto.

of exhortations to pray; but the securing of a body of people who by earnest and sustained effort have become proficient in the practice of prayer." The pressing need in our brotherhood is not more prayers, but more actual praying.

2. In order to have fellowship with Christ in prayer we must be willing to pay the price. It costs more to have fellowship with Christ in prayer than to have fellowship with him in giving, or serving, or suffering, or dying. The kind of praying Christ did comes high. No Christian experience is as expensive as real prayer. On being asked to give money, or time, or service to a missionary enterprise we hesitate, we wish first of all to count the cost; but when we are asked to pray for it we instantly respond, never stopping to count the cost, thankful that so little is required of us, not realizing that the most exacting and exhausting expenditure of self takes place when we really pray.

We are allowed to look at our Lord in prayer. "In the days of his flesh he offered up prayers and supplications with strong crying and tears." A holy, a costly experience. Is it possible that during such praying his disciples dared to say, "Lord, teach us to pray?" Did they desire fellowship with him in that kind of praying? Look again; "And being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling to the ground." Would we have fellowship with Christ in prayer? Then the ravishings of his soul in passions of intercession must become the actual prayer-experiences of our souls. His Gethsemane must become our Gethsemane; his Calvary our Calvary.

Who is fit to unite with Christ in prayer for a lost world? Not he who hates a brother and is unforgiving; not he who is malicious and entertains evil designs against God's fellow-workman; not he who is envious and jealous, seeking only his own; not he whose heart is foul and hands stained; not he who is indolent and penurious. The price of fellowship with Christ in prayer is a continuous course of unsparing spiritual discipline, resulting in a heart that is pure and loves steadily; eyes that are clear and see far; a mind that is sober and thinks wisely; hands that are clean and skillful in service; a life with "Holiness unto the Lord" written everywhere.

3. To have fellowship with Christ in prayer we must, like him, give prayer the pre-eminence. In the beginning, at his baptism he prayed. Before choosing twelve students for his college of missions he devoted a night to prayer. Before going to his rest at evening-time or his toil in the morning he prayed. Before his ascent to Calvary he stopped in the Gethsemane to pray. Before dying he prayed. In all things prayer had the pre-eminence.

Such is his desire for us. "And he spoke a parable unto them to the end that they ought always to pray, and not to faint." He was touring the numerous villages, towns, and cities of populous Galilee. "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." Then said he to his disciples, "The harvest is truly plenteous, but the laborers are few." What, under the circumstances, is the first thing he suggests? A collection? No. Sending out missionaries? No. *"Pray ye* the Lord of the harvest." It was after he had said "Pray ye" that he said, "Go ye to the lost sheep of the house of Israel." Before giving, or sending, or going comes praying.

Missions were born in prayer and can prosper only in the prayer atmosphere. Our missionary work moves forward and upward no faster than we pray. We regard it an occasion for widespread rejoicing when a five-thousand-dollar pledge to missions is announced. There is reason for infinitely greater joy when a righteous man pledges himself to a life of prayer for missions. No matter what a man's contribution of money, time, or service may be, he has not given his best and most needed gift until he has dedicated himself to a daily program of intelligent, specific, and importuning intercession.

From every mission station we hear

the insistent appeal of the workers. It is not an appeal for money or men. Louder than the imploring call, "Come over and help us!" is the passionate cry, "Brethren, pray for us." God knows that we sadly need money and men, but deeper lies our need of a continual stream of intercession. That is fundamental to all else. Back of our money and methods, back of our missionaries and missions, back of our mission boards and churches, back of everything must be the prayer-life of a consecrated brotherhood. If we do not have fellowship with Christ in his intercession, we can not hope to have fellowship with him in his gospel conquests and victories. Omit prayer, and we have a perfect machine, but no power. Neglect to pray, and we have a superb body, but devoid of the vital breath of God. There is but one place from which to approach our world-task, and that is from above. There is but one way to approach it, and that is upon our knees.

4. To have fellowship with Christ in prayer means power. The missionary task is not so much a question of men and money, of methods and machinery, as of power. The power-problem is hardest to solve. The power-problem is another name for the prayer-problem.

When Christ prayed there was power. At the time of his baptism he prayed; the heavens opened, and the Holy Spirit descended upon him. After this he returned to Galilee "in the power of the Spirit." In one of his prayers he said, "Father, glorify thy name in me," and God answered, "I have both glorified it and will glorify it again." At the grave of Mary's and Martha's brother he prayed, and after praying he spoke the words of power, "Lazarus, come forth," and the dead man arose. He prayed in the Garden, "and there appeared unto him an angel strengthening him." There is a vital connection between Christ's prayers and power.

God's reserve of power is unlimited and accessible. Prayer is the process of tapping it. When Christian people have fellowship with Christ in prayer they have power, for whenever they really pray, something happens. Every missionary advance, every religious awakening, every victory in a time of crisis has been preceded and accompanied by prayer. A small group of persons met for intercession. In the summer of 1886 a larger group met at Mt. Hermon for a month of intercession. Out of those periods of spiritual travail was born the Student Volunteer Movement. A little company of men waited on God in prayer in New York, and later at Silver Bay, and the Missionary Education Movement was conceived. In November, 1906, fifty business men and ministers spent six hours in the chapel of the Fifth Avenue Presbyterian Church of New York prayerfully waiting for the leadings of God's Spirit, and the Laymen's Missionary Movement was launched.

Our Million-Dollar Campaign began, continued, and triumphed, not in the wisdom and cunning of the holy men in charge, but in the wisdom and power of God released by prayer. All over our land that company of believing, praying, venturesome spirits has left a trail of intercession. Wherever they went they revived the low-burning altar-fires. Their most valuable service to missions was not in securing ten hundred thousand dollars, but in teaching us to set free the irresistible energies of God by means of prayer.

We are to engage in a Two-Million-Dollar Campaign. Before the exercise of our cleverness must come the exercise of our faith. Before there is any planning there must be passionate praying. Create a church-wide contagion of prayer, and there will be a deluge of giving. In the words of another, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."

The last persons we pray for, if we ever pray for them, are the members of our missionary boards. They ought to come first on our list. We have no right to charge them with the sacred responsibility of administering so much money and precious human life unless we support them with unceasing intercession,

that they may have constant access to the source of wisdom and of power.

As a result of our giving, talented men and women are in foreign lands, often at the mercy of an inhospitable climate and under the influence of a depressing heathen environment. Only when, in addition to our financial support, we assure them of our spiritual support in prayer have we fully met our obligations. We can double our efficiency and effectiveness in non-Christian lands without the addition of a single missionary by doubling our prayer-force at home.

Through our missionaries God is leading men and women out of heathenism into the Christian fellowship. How radical this transition is, God only knows. If we would have fellowship with Christ in prayer, what must we do for these tender, untutored babes in Christ? Listen to the Master: "Neither for these only do I pray [that is, his missionaries], but for them also that believe on me through their word."

That God should condition the generosity of the rank and file of our churches, the wisdom of missionary boards, the effectiveness of our missionaries, and the faithfulness of the native Christians upon our praying is at once a mystery and a reality. When Christian people enter into fellowship with Christ in prayer, his love will become their love; his life their life, his death their death, his victory their victory, and his crown their crown.

"Lord, teach us to pray."

Importance of Enlisting More Churches.

FRANK D. DRAPER.

Jesus said that "the harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers."

Paul said, "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

It is very true the harvest is plenteous. Church-members are many, but laborers are few. The opportunity for missionary work has never been greater than now. Never have conditions been more favorable.

The heathen fields, with their millions, are hungering for Christian civilization. Our Lord says, "Go teach," and the heathen say, "Come." God so loved the world that he gave his only Son, that none should perish. The only hope for the heathen is a knowledge of Christ and his program. Human systems have failed. The gospel which reveals Christ and his program has proven itself as God's power for the redemption of the world. How, then, can they call on one of whom they have not heard? How shall they hear if a teacher is not sent? The command of the Master is, "Go, teach all nations."

The supreme task of the church is to teach, and if the world is to receive the gospel, it must be done by the church. This means that every church should be enlisted, large or small. Every disciple should feel the responsibility, whether rich or poor. The harvest is plenteous and the laborers are few. The result would be immense if every church and disciple would respond to the call. Any church representing one hundred families can support a missionary in the foreign field. Two churches representing one hundred families can do the same. A group of county churches aggregating one hundred families can send out a missionary.

Last year one of our Ohio pastors asked one hundred families in his congregation to give six dollars each. Not as individuals, but as families, which would aggregate six hundred dollars. Immediately following the March Offering the amount was sent in full to the treasurer of the Foreign Society. This might have been done by the same congregation

much sooner. The same can be done by hundreds of congregations that are doing little or nothing.

The enlistment of every church will hasten the complete fulfillment of Isaiah's prophecy and the time when Christ shall reign supreme in every land.

Our failure to enlist more churches means the misappropriation of an immense amount of funds that might be used to send forth laborers. Heathenism is a challenge for the enlistment of more churches. The church that refuses to hear the challenge, whether large or small, is unworthy of the name "Church of Christ." It does not honor the name of Him who gave himself for it. It refuses to do the very thing for which it really exists.

The task of enlisting more churches is worthy of prayerful consideration. It calls for strong leadership, both in the pulpit and pew. Leadership that possesses conviction, vision, and missionary intelligence. The churches must be led to feel their obligation to God. They must know that a self-centered church is not true to its mission, "To live, it must give." It must know its power. It must interpret the program of Christ and make it the chief concern of its life. It is only through the co-operation of the churches that the gospel as God's power can transform those who are in darkness.

May we exalt the Father through Christ, and pray that his will may be done, and that his kingdom may be extended to the ends of the earth!

Ashland, Ohio.

R. Ray Eldred.

J. B. HUNLEY.

Others have spoken their appreciation of Brother and Sister R. Ray Eldred, and, as one who knew them, I would be untrue to the impulse that stirs my heart not to give some expression of gratitude for such noble lives and such an extraordinary career.

How we shall miss him! Not again shall we see his strong and kindly face. No more shall we read his trimphant and thrilling messages from the Congo. The dusky children of the forest solitudes are bowed in grief, and a brotherhood that reaches around the world mourns the pathetic passing of this man, whose name was coupled with such heroic sacrifices. Not only will the circumstances of Brother and Sister Eldred's death add luster to all our missionary history, and enrich the life of the church at home and abroad, but those lonely graves are a sacred challenge to the evangelization of the Dark Continent.

Four scenes in the life of this man come before me as I write. The first is that of the days back at Transylvania University. Brother Eldred was a college friend. Physically he was an athlete, strong, manly, and courageous. He and his wife were members of the church of which the writer was the student pastor. When they had decided to go to Africa, they eagerly awaited the day when they could begin their journey. We arranged for them a farewell service on a Lord's day morning. President J. W. McGarvey, Prof. Charles Louis Loos, and others were present and delivered parting messages. Brother and Sister Eldred sang the beautiful missionary song, "Speed away." They were glad in the Lord on that day, and went forth to the work with a song in their hearts.

The remaining scenes I did not witness, but who is not deeply moved in contemplating them? There was the parting from their children. The father and mother and their three little boys were together on that day. Between her husband and his chosen work and the children whom God had given her, this mother must choose. The children could

be tenderly cared for in the home at Hiram. The husband would be alone in African solitudes. He needed her. The work needed her. She decided to go with her husband—"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried."

Imagine the struggle in the hearts of the father and mother that day—this Christian father and mother who loved their children. As, with a good-night kiss, we tuck our little ones away in bed, knowing that we shall greet them in the morning, let us not forget the breaking hearts of this father and mother who caressed their babes for the last time, as it proved to be. As they turned away and faced their long journey to the Dark Continent and the myriads who know not the Savior's love, they did it for the sake of Christ. His love constrained them. Where, in all the annals of the church, is there a record of greater devotion to the cause?

Again we see them at Longa. It is the midnight hour. The strong man is bowed low by the side of her whose life is fast going. No physician to stanch the ebbing tide of life; no nurse with ready appliances and tender hands to give assistance; no friends to comfort the husband's aching heart. He faces the crisis alone. He drinks the bitter cup. It must have been that the unseen Messenger who came to waft the spirit of the dying woman home, administered, as once in Gethsemane, strength to this lonely, suffering man. Aye, God himself was there and gave a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. For when, with his own hands, he had prepared the body for burial and said the last sad words over that solitary grave, he turned, like John G. Paton and David Livingstone, to face his task alone without wavering. In the thought of such a scene we cry out our unworthiness before God and pray that this heroic example may stir us to more sacrificial service.

The last scene is by the river's brink. The river that to him was the stream of death. He who had witnessed such notable triumphs at Bolenge, at Longa, at Lotumbe, at Monieka, ever longed for new fields to conquer for his Lord. His undiminished zeal had led him forth into those unentered districts out of which a Christian civilization is yet to emerge. What a noble purpose, what a holy zeal, what a consuming love! How like the faithful apostles and that noble company who have fallen on every mission field of the world! So came he to the river's brink. No fear. Why should he dread the swelling flood? A decade in Africa is more than a lifetime in America. He belonged to those who live in deeds, not years. He was ready.

God saw that his servant had toiled long enough. He took him home. No shroud and no casket for the tired body. But God wrapped him about with glory and sheltered him in the house not made with hands. In the land where the heart of Livingstone lies buried; where sleeps Mrs. Eldred, the mother of his children, and where his own love was centered; there, at the farthest outpost of the African missions, on the way to those regions where hangs the shadow of perpetual night, it is fitting that Ray Eldred should rest.

"Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep."

Kansas City, Mo.

The Value of a College Living-Link.

HALL LAURIE CALHOUN, COLLEGE OF THE BIBLE, LEXINGTON, KY.

The College of the Bible and Transylvania University enjoys the distinction of being the only Living-link school among the Disciples of Christ. Miss Katie Galt Miller, of Louisville, Ky., being our representative upon the foreign field. The Living-link idea is growing so rapidly in favor among the churches that its value is no longer disputed in that field. Knowing that our school is not differentiated from other schools among us, either by the number

or wealth of our students, it seems appropriate for one connected with it to discuss the subject presented as the heading of this article. In the first place, it may not be amiss to discuss the *general* value of a Living-link. The advantages usually attributed to the Living-link are the following:

That it brings the missionary and his supporters into closer touch than the usual way of support. That this touch through the Living-link becomes personal and definite, and therefore is more powerful in its effects on both missionary and supporters.

That it also makes possible more definite information concerning the missionary and his work, and concerning the persons and money which support him.

That it makes both sides realize more vividly the responsibility resting upon each. That it enables the supporters to choose their own representatives, and that all these particular ties connecting the two parties tend to make the feelings along all lines more intense than they could be toward the more general work and workers. Granting all the preceding advantages, are there any reasons for thinking that a Living-link possesses *special* value for a college? If so, what are they? In the first place, let it be understood that the students of a Christian college, as a class, will become leaders or at least important members of their respective congregations, and farther, that they come from many different churches; therefore, whatever good they become imbued with they can spread much more widely than the same number of persons all of whom belong to one congregation. Again, it should be remembered that the students in a college are young people, and their minds are more receptive than the minds of older people; hence great and good ideals will take deeper root and will develop more rapidly in such minds than in any others. Not only so, but a great idea planted in such a mind finds fewer things to compete with it than the same idea would planted there at a later time. To have the mind preoccupied by a great and noble idea is one of the surest preventives against low and worldly things. One does not need to spend time in attempting to prove the time-honored axiom that "as the twig is bent, so is the tree inclined." Young men and young women whose minds and hearts are fired with a deep interest in missions while they are in school are far more apt to develop into strong friends and helpers of the cause of missions than pupils of the same age and attainments along other lines who are left without this missionary impulse.

Again, it is in the very nature of young people in college to desire some common bond of union and sympathy which they like to call college spirit. It will not be disputed, I think, that no more noble and worthy bond could be presented than the great missionary ideal. Not only will it furnish as strong a bond of union as fraternities, sororities, and athletic associations, but it will provide much loftier and more heroic ideals of life than these other things can do. It is difficult to estimate the value of worthy ideals in the lives of young people. As a marksman never shoots higher than he aims his gun, so a person never develops a character superior to his ideals. To the student himself the Living-link presents a lofty and worthy ideal often leading to a personal consecration of himself to some such exalted life of self-denial and service. To the college the Living-link idea furnishes one of the strongest and best bonds of union for the manifestation of college spirit, leaving in the minds of its students, when they go from their alma mater, such exalted and noble memories as to insure for the college an honored place in their estimation through all the after-life. This of itself should make every college an ardent friend of the Living-link.

To the missionary who is a college Living-link there comes not only the great appeal from his Master, but this is richly reinforced by all the strongest and noblest ties of personal friendship and esteem, nerving him for truly heroic living. The college Living-link should be highly appreciated by all the friends of missions. It was easy for *our* school to become a Living-link school. I believe it entirely within the bounds of reasonable possibility for practically all our colleges to take the same step.

Our Colleges and Mission Fields.

W. P. AYLSWORTH.

No better test can be made of the value and efficiency of our church-schools than to estimate the bearing of their work upon missionary problems. World-evangelization is without doubt the supreme task of the church. Any agency which fails to contribute to this end in so far disproves its worth as a permanent factor in the problem of Christian Service. That this fact has in some degree been recognized by those who have promoted and conducted our colleges is evident. Nothing else could have inspired their heroic loyalty. Only a sense of indebtedness to the world, not alone to contribute to its intellectual growth, but to bring about its redemption and spiritual elevation, has justified their existence. The present hopeful outlook for our educational work, the new enthusiasm which is being awakened to enlarge and make permanent this factor of our mission as a people, is, in my judgment, due largely to the demands of our missionary ideals. The recognition of their inseparable relation will be greatly helpful to both our educational and missionary enterprises.

As requested, I state in a few words our relation to this great work. Situated in an important educational center, under the shadow of a great State university and in close neighborhood with other church-schools, Cotner University has necessarily had close competition. The demand to sustain high educational standards has been imperative. But this alone would not have justified the effort and outlay. Only a distinctive mission could excuse our existence. That Cotner has held a record as second in attendance among church-schools in the State, and has been recognized by our State Department of Education upon the same basis of State-schools, is proof that its work has been respected and in a measure successful. Apart from the common work of all institutions of higher education, two distinctive aims, which are in fact one, have been constantly before us.

While cherishing respect for the work of others and co-operating with our neighbors in social, moral, and religious work which belongs to all in common, it has been the undisguised purpose of Cotner University to foster the ideals of the restoration movement of which we are a part. This has been done chiefly by placing the Bible, and especially the New Testament, among the prominent sources of study. All classes from the regular college courses have been required to take a fair amount of Biblical study as a requisite to graduation. Special courses have been offered for those who were unable to complete a collegiate training, but who aspired to usefulness either as ministers or helpers in Christian work. An earnest effort has been made to inspire respect for the Word of God and the unity of his people upon the simple apostolic basis.

A second purpose has been to make the life of the school thoroughly and practically Christian. All the usual religious activities of college-life have been sustained. A Student Volunteer Band has been one of the most enthusiastic organizations. A large church has grown up, with modern organization and equipment, which forms an essential part of the school atmosphere. Its spirit is thoroughly missionary. For a number of years this church has been a Living-link in the Foreign Society. Difficult as it has been at times to realize its ideals, its purpose is steadfast. In the twenty-five years now closing a large number of young men and women have gone forth into all walks of life. Few left the college halls who were not Christians. Some are teachers, some lawyers, many are physicians. Including the graduates of this year, eighty-four graduates from

the College of Arts have entered the ministry. A number have taken advanced work in Eastern universities. One hundred and eighty-two, who have taken work in our Biblical department, have engaged in the Christian ministry in some form. Some are filling responsible places in the councils of our great brotherhood. Of those who have gone to foreign fields eleven have been trained wholly or in part at Cotner. Three graduates of recent classes are under appointment at our School of Missions at Indianapolis preparing for greater efficiency. Perhaps a greater number of our student body than ever before are now looking to a life-work in the foreign fields.

It is impossible to definitely forecast the future of our educational work. Many difficulties are to be surmounted. But if we shall have a clear vision of our mission and faith commensurate with the greatness of our work, we can not fail. Other hands than those that have labored in the past will be raised up to carry it to larger success, and liberal hands will open to its support. Our motto must be "Onward," and our faces must ever be turned to the sunrise of Service.

Permit Us to Observe.

—That the burning of Bibles continues in Turkey.

—That religious liberty seems an assured fact for Peru.

—That Japan had a Parcel Post system before the United States thought of inaugurating it.

—That more than 900 churches reached their Apportionments for Foreign Missions last year.

—That a large number of churches will give for Foreign Missions this year that did not give last.

—That four new missionaries have gone out to the field since the beginning of the new missionary year.

—That the Chinese experts are studying the decimal or metric system with a view to its adoption in China.

—That there is much provincialism in different parts of the earth, and especially in some local churches.

—That the many expressions of appreciation of the March Offering literature encourage us to strive for still better things.

—That the churches that make thorough preparation are the ones that will rejoice in good offering the first Sunday in March.

—That we need not wonder at the disturbance in portions of Asia, as the world's tides, to a very great extent, are meeting there.

—That the quiet leavening influence of Christianity is the greatest result of missionary effort, and the power is felt in many directions.

—That there is a chorus of voices expressing interest in the March Offering and assurance of co-operation that is most encouraging.

—That long pastorates usually make better missionary churches; but candor compels us to state that there are some striking exceptions.

—That in spite of the short time the Japanese have been at work on a modern school-system, 95 per cent of the children are enrolled.

—That many great missionary events were recorded during 1913 in this and other lands, and all the promises for 1914 are full of hope.

—That the recent visit of John R. Mott, chairman of the Continuation Committee, to the Far East did a vast amount of good in many ways.

—That the National Conference of Christian workers in China recommend that all congregations of believers take as a common name "The Church of Christ in China."

—That during the recent months the

hand of Death has removed a number of loyal friends of the Foreign Society that have stood by its work faithfully during a long series of years.

—That we are receiving showers of congratulations upon the *Foreign Society Annual* for 1914. The price is 15 cents per single copy, or 10 cents per copy when five or more are ordered.

—That James C. Ogden, missionary of the Foreign Society to Tibet, has an excellent article in the January number of the "Missionary Review." The title is, "The Opening of the Great Closed Land."

—That the *March Offering Manual* has made a "great hit." Friends are more than pleased with it. Beyond question it is the best ever issued. The Manual is sent free to churches preparing for the March Offering. To others the price is 25 cents. It embraces 64 pages besides the cover. Splendidly illustrated.

Signs of Promise.

Already many words of cheer concerning the March Offering are being received. We have room for only a few.

Count on us.—G. D. Wyatt.

Our heartiest co-operation in every good work.—W. S. Lemmon.

May great success attend the F. C. M. S.—J. K. Bondurant.

We are expecting a prosperous year for the Foreign Society.—Louie West.

The Lord richly bless all the missionaries.—G. A. Reinl.

I shall take the March Offering at both places.—J. C. Crawford.

May God bless the work in the year to come!—W. C. Leach.

No backward move allowed in 1914.—E. L. Sindel.

May the contributions for the good work increase more and more!—T. A. Burgett.

You may count on the Arlington church for continued help.—J. J. Bare.

Best wishes for the greatest year in our history.—Thomas G. Picton.

May God's richest blessings be with the great work!—W. F. Schwartz.

We expect to do our best for missions this year.—F. M. Tinder.

God speed you in your effort to preach the gospel of Jesus Christ!—P. H. Kersey.

May the Foreign Society keep on doing good things!—Nelson O. Williams.

May this be the greatest year!—W. A. Moore.

Make 1914 the greatest year the Foreign Society has ever known.—J. E. Moyer.

We expect to be in line as usual.—James G. Hert.

Count on my loyal support for all of our organized work.—E. V. Zollars.

May God bless the officers of the F. C. M. S. and prosper his work!—W. D. Ward.

May 1914 be the best year for the F. C. M. S.!—G. L. Bush.

We are with you in this great work.—N. R. Workman.

We will send contribution.—Wm. A. Packham.

I pray for blessings on the future of the foreign work.—J. A. Hopkins.

I trust the Lord may bless your efforts a hundred-fold.—R. E. Frazie.

You have our co-operation and prayer for the work.—A. O. Hushaw.

Best wishes for a successful new year in 1914.—Ole Nielsen.

The outlook is splendid for a good year's work.—I. A. Wilson.

Am rejoicing in the success of the work. —Clarence H. Chain.

We are hoping that 1914 will be a better year than the last one.—W. D. Crick.

May 1914 be as great and better than any preceding year!—J. T. Boone.

May God bless his laborers!—Mrs. F. F. Smith.

The forward movement is encouraging. —Daniel Hildebrand.

Best wishes for the greatest missionary year.—W. M. Baker.

Our co-operation for larger service.—E. G. Orahood.

We will do what we can to help along by prayer and giving.—Robert Stewart.

I will take offerings at Moores' Chapel, Winnegan, and Tulvania.—J. W. Waugh.

We want to reach our apportionment, and more.—F. M. Warren.

We will try to do our part.—G. F. Powers.

Count on Kearney meeting her apportionment, and more.—M. Moore.

McArthur will help raise the $500,000 for March Offering.—E. B. Munsen.

We will do our best for Foreign Missions.—Jesse Bader.

Your report of the work for last year is most encouraging.—H. G. Weaver.

I believe that this will be a great offering.—David H. Shields.

You may depend on Glendale doing her part.—W. J. Whitehead.

Only 35 members in this church, but have set a high mark for Foreign Missions this year.—W. H. Harding, P. E. Island.

I rejoice in the continued prosperity of the Foreign Society and will push the claims on my new field.—W. S. Willis.

I trust the Foreign Society may have for 1914 still greater prosperity.—O. H. Philips.

I thank God that through your Society so many souls rejoice to hear the sweet old gospel-story.—Chas. C. Foley.

Hope the Society will make a substantial advance in missionary giving.—Hermon P. Williams.

We will hope and work and pray that more laborers may be sent into the field in 1914.—S. D. Harlan.

I congratulate the F. C. M. S. on its splendid record of progress.—Ira L. Parvin.

We promise you the best offerings for Foreign Missions from the Northside church this year.—H. J. Kirschstein.

We are placing special envelopes in each set for the March Offering. Hope to make it unanimous.—Joel Lee Jones.

We expect to make next year (this) the greatest in our history for missions.—Howard Peters.

We are using every available means to educate our people in missions.—Jacob E. Poer.

May God bless the Foreign Society in the work of sending his word to the dark corners of the earth!—G. L. Carroll.

I wish the Foreign Society increased success this year. We will do all we can to help.—M. V. Foster.

I trust the churches may rally to world-wide missions this year as never before.—Willard McCarthy.

We hope to help more this year, as we have our building about paid for.—C. M. Thomas.

We feel that the prospects of missions, both Home and Foreign, are brighter than ever.—W. H. Winters.

The increasing needs in the foreign field call for the greatest offering we have yet made.—Geo. R. Southgate.

My fellowship and influence are yours for a great year for Foreign Missions. America is not large enough for the gospel. It belongs to the world.—Herbert F. Jones.

We shall roll up a great offering. My people working as never before.—W. A. Sherwood.

We will do our best, realizing that God will accept nothing short of that.—D. Park Chapman.

Shall strive to support work of F. C. M. S. with offerings from church, Sunday-school, and Endeavor Society.—Robt. W. Moore.

I have been a regular contributor since the Foreign Society was organized, and always hope to be as long as I live.—Wm. Breiner.

May 1914 be the best of all the years in the history of the Foreign Society! May health and wisdom and blessing abide with all the workers!—D. W. Moore.

God has given the field, the church is providing the men. God grant that we shall not be remiss with the means!—S. B. Braden.

The *whole* duty of the *whole* church is to bring the *whole* gospel to the *whole* creation at the earliest possible moment. It was *Jesus* who put the *"Go"* in the gospel. —O. V. Wilkinson.

The Lord give thee strength and wisdom for thy divine task; the Lord answer thy prayers for workers; the Lord open our hearts to supply the gold and silver.—W. J. Wright.

Facts That Tell.

Every newly-organized church counts its most solemn service that one when the members meet at the communion table.

The converts of the Methodist Episcopal Church on the foreign fields are giving toward their own support annually $850,000.

The King of Bakuba, one of the most industrious and military peoples of the Congo, is urging his people to attend Christian services and to send their children to mission schools. Translations of reading-books, hymn-book, and parts of the Scriptures have already been made into Bakuba.

The King of Uganda, in native costume, and attended by native chiefs, on September 5th laid the foundation-stone of the Church Missionary Society's new building in Salisbury Square, E. C., before a large audience. The stone having been lowered, the king said, "In the faith of Jesus Christ we fix this stone."

A church census of both Protestant and Romanist churches in 23 municipalities, containing 40 per cent of the population of the island, shows a total Romanist attendance of 8,094; of Protestant, 8,870; an excess of 776 in favor of the Reformed churches. Protestant mission work is hardly ten years of age, while the Church of Rome has had a monopoly of the island for nearly 400 years.

The Mios, aborigines of Southern China, were ten years ago unspeakable heathen—drunken and dissolute. A great Christian movement is changing the hearts of tens of thousands. Mr. Nichol, who is working among them, tells of "pig collections" for mission work, at which 174 were contributed by one Christian community and driven to the market town, bringing the total to date up to 300.

Four Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling have sailed to England, in charge of an English-speaking Tibetan, for education at the government's expense. They will stay in England for ten years, studying language, handicrafts, and law. It is hardly more than a generation since similar notices could be seen in our newspapers of Japanese youth coming from their closed and isolated land.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Jessie Asbury is now settled at Sendai, Japan. She lives in a Japanese house.

W. R. Hunt, Chuchow, China, reports that the church there is a mighty factor in the social and civic life of the city.

The new mission house at Matanzas is one of the best properties in all our Foreign work. F. B. Vennum, of Champaign, Ill., made this building possible.

F. E. Meigs, Nanking, China, says that Nanking is now very poor. The half has never been told about the looting. The schools have suffered very greatly.

"Winter has come, bringing much distress to the poor, and famine is threatened in the district just north of us. All here are well and busy."—Rose T. Armbruster, Akita, Japan.

W. H. Scott, Lucknow, India, after being in India a little over a month, expresses himself as greatly interested in all he has seen. He is hard at work on the language. The missionaries gave him a very cordial reception.

A. F. Hensey, Bolenge, Africa, writes: "I was at Longa for a month, then went with E. R. Moon on the *S. S. Orgeon* up the Ubangi and Njiri Rivers. We baptized 42 people while there, and visited seven out-stations."

Miss Edith Parker, Takinogawa, Tokyo, Japan, expresses great happiness in knowing that they are to have a new building in connection with the Girls' College. She says the whole school seems to be taking on new life.

W. L. Burner, Matanzas, Cuba, says: "We are glad our lot has been cast in Cuba. We are growing daily into the work we have, and hope to be of real service soon. I want to preach my first sermon in Spanish in about two months."

Dr. C. L. Pickett, Laoag, P. I., says that there never was a time, in the history of our work, when more people were hearing or more people being influenced by the gospel than to-day. The work is going forward all along the line.

Dr. Lemmon, of Manila, P. I., has recently been granted money for the purchase of a property for a hospital. In a small dispensary he has done a remarkable work among the poor, sick people, although greatly hampered for room.

Dr. Osgood, of Chuchow, China, writes that the work of the mission in that city is making a strong impression in a social way. There is an encouraging number of baptisms, and at the same time a promised sewage system and other improvements are appearing as by-products of the gospel.

O. J. Grainger, Mungeli, India, reports thirty-four baptisms from caste. He expects others soon. There is difficulty at Mungeli on account of the failure of the crops. If the government makes no provision, the people in and around Mungeli will have to go to other parts of India or starve.

Dr. W. E. Macklin writes from Nanking, China, very encouragingly about the work. A great Red Cross work is being accomplished. Sometimes there are over 400 inpatients at a time. Dr. Macklin is hoping to get the Chinese to give him a few acres of land near the hospital for the contagious disease patients and the very poor people.

Fred E. Hagin, of Tokyo, Japan, has recently completed a manuscript entitled "The Cross in Japan," which will soon be published by the Fleming H. Revell Co., of New York. It will be a large volume, well illustrated, and will probably sell at $1.50. Those who have read the manuscript pronounce it a very strong work.

C. P. Hedges, reporting from Longa, Africa, says that the missionaries and the Christians assembled at 5.30 in the morning for prayers, and after a season of public worship the confession of 35 people was taken, and by seven o'clock in the morning they were through baptizing them. Edgar A. Johnston, the newly-appointed missionary, assisted in the baptism. During the

quarter there were 217 baptisms at Lotumbe, 25 at Monieka, 61 at Bolenge, and 35 at Longa, making in all 338. He says they are sending out 30 evangelists during the quarter.

Miss Stella Franklin, Mungeli, India, states that O. J. Grainger has baptized over fifty people since January, 1913. When he goes to one of the outstations, he goes prepared for the baptismal service. Miss Franklin superintends five schools in and around Mungeli. There are about 500 pupils in the schools conducted by the Foreign Society in and about Mungeli. Of these about 450 are boys. It is most desirable that more girls be educated. Miss Franklin also states that she has found ten villages within walking distance of her bungalow. These villages have each a population of from 100 to 500 inhabitants, all farmers.

Letters from Mr. and Mrs. E. A. Johnston, and Dr. Frymire announce their safe arrival in the Congo. The Johnstons will be located at Longa with C. P. Hedges and wife, where Ray Eldred was located before his death. Dr. Frymire will be at Lotumbe with Mr. and Mrs. Herbert Smith and H. C. Hobgood. Miss Apperson joins Dr. and Mrs. L. F. Jaggard and W. R. Holder at Monieka. Prior to Miss Apperson's going to Monieka, Mrs. Jaggard was the only white woman for the whole length of the great Busira River.

Letters from the Field.

INDIA.

CHANGES AT HARDA, INDIA.

DR. C. C. DRUMMOND, MISSIONARY OF THE FOREIGN SOCIETY.

[Harda was the first station planted by the Foreign Society on heathen soil. It was opened by G. L. Wharton, and it was here our missionaries baptized their first convert.—EDITOR.]

In an old, conservative town like Harda one would hardly expect rapid changes; however, since we went there, sixteen years ago, a number of changes have taken place.

SCHOOL-WORK.

The school-work has made a steady advance, growing from a small school for boys and a girls' school to eight schools, with a total attendance of 695.

In three of these schools girls attend with the boys. There are four schools for low-caste children.

Sixteen years ago the Girls' School was held in a rented building, a dwelling-house, but now we have for this purpose an excellent building, known as the "Sue A. Robinson Memorial Building."

The government school inspector, a Mr. Mitchell, when visiting the school, remarked that it was one of the best arranged school-buildings he had seen.

The Harda municipality presented the mission with the land for the building.

About thirteen years ago the High School was started with but a handful of boys. The school has grown so large that this year there was not room for all who applied for admission.

Three schools are held in rented buildings, one of which has been condemned by the government as unfit for school purposes.

A high-school building is very much needed, and money for it has been provided. Much difficulty has been experienced in obtaining a suitable site for the High School, but we trust that the difficulty will soon be overcome, and that the building can be erected in the near future. This will add greatly to the efficiency of the school-work.

Christian High School Boys.

It is a great opportunity to be able to give instruction in the Bible every school-day of the year to 695 boys and girls.

THE CHURCH.

The growth of the local church has not been as much numerically as was hoped,

but we believe there has been a commendable growth in the spiritual lives of the Christians.

The ideal of the church is for every member to give one-tenth of his income for the Lord's work, and though this ideal has not been reached yet, many are liberal givers.

It has been the plan to place as much of the church government as possible in the hands of the Indian Christians, and the way this responsibility has been met is most gratifying.

The Sunday-schools.

The Sunday-school work has grown until we have fourteen Sunday-schools, with 863 pupils. Many of these pupils are boys and girls from the day schools. Both Senior and Junior Endeavor Societies have been organized and are doing good work.

The evangelistic work is well organized and the number of evangelists increased from three to six.

Medical Work.

In the medical work we have always had almost all we can do. The work has been crippled because of lack of room and equipment. We had to use one room for a consulting-room, medical room, and operating-room. Operations had to be refused and in-patients turned away because we were not prepared to properly care for them. However, kind friends at home have provided for this need, and the new hospital building is almost completed and will be properly equipped.

Samson Powar, Evangelist at Harda.

This building will be a great aid in providing for the relief of the suffering and will be a center where the gospel of Christ will be preached by both word and example.

Good Will of the People.

The work done in famine-time and the school and medical work have all contributed to gain the good will of the people. I believe the people recognize that we are their friends and are there to help them. One of the things we count as a valuable asset in our work is the good will of the people.

When the missionaries were having difficulties in getting a clear title to some land for a site for the high school, some of the lawyers of the town offered their services free. One man offered us a site, but it is so situated that it is not suited for that purpose.

Other Changes.

An improvement which has recently been introduced which shows the advancement of the people is the installation of waterworks. Formerly the people obtained water from wells and from the river. Many preferred the river water.

The river is not large, and in the hot season becomes almost dry. It is the Oriental fashion for the people to go to the river to bathe, to wash their clothes, to water their stock, and use the same water for cooking and drinking. One could readily guess the results that would follow the use of such water. Now Harda has an abundant supply of clean water.

Within the last few years the farmers in the district have given much attention to raising cotton, and now there are six cotton-ginning factories in Harda. It is a fertile district and the people as a whole are prosperous.

We believe that the changes of the past have been such as to prepare the way for a great work to be done in the near future.

Harda, C. P., India.

THE WORK IN MUNGELI.

MISS STELLA FRANKLIN.

I have been now three months in Mungeli. Every day I am more and more impressed with the work. Mr. Grainger has baptized over fifty people since last January. About forty of these are from non-Christians. Nine were boys and girls of Christian families. When he goes to one of the out-stations he goes prepared for baptisms.

I have five schools. One is in Mungeli; one four miles away. The other three are at the out-stations. Bhulan is one of these out-stations. It is fourteen miles across the rice fields. One day while I was at this school Mr. Grainger came out; looked after some mission work that was being done, baptized seven people, married a couple, ate a native dinner, native fashion, given by all the Christians of the place in honor of my arrival amongst them, and returned to Mungeli in the evening. He had ridden twenty-eight miles horseback. This is a sample of the work he is doing.

Not long since, in a village near another one of our mission stations, seven people were baptized. A native police called them

and gave them a beating. The police tried to get the new Christians angry so that they would do something punishable by law, but failed. The new Christians proved that they were really Christians by their Christ-like spirit under such trying circumstances. Mr. Grainger was called to the village.

There is less caste here than in other places and people become Christians much easier. But they need care and training. They are as much in earnest as those of other stations, but many are very ignorant. I have been much interested in watching the development of the new Christians. Just a few days makes a difference in their appearance and conduct.

The evangelistic work is first in this station. The medical work is fine. The leper asylum is also doing great work. The schools are very hopeful, but need working up. The teachers need training. The work amongst women and girls is most neglected of all. I will do all I can outside of my school work, but hope another woman missionary may come soon.

We were greatly disappointed about the delay in the bungalow. It was not hard to manage this cold season with one bungalow, but Mrs. Grainger will have to go to the hills in April, and for want of some other place I will have to live in a ward of the hospital. This will be a comfortable room, but may be needed any time.

There are about 500 pupils in all the schools. Of these about 450 are boys. I would like to see more girls in school, and hope I may have more as the people get better acquainted with me.

I have found ten villages within walking distance of this bungalow. I do not know how many more there may be. This does not include Mungeli itself. A village of this kind has 400 or 500 inhabitants, all farmers. Our school children come from these villages, and I have visited some of them in their homes.

TIBET.

MR. AND MRS. JAS. C. OGDEN, RUTH, AND HAROLD.

They sail from San Francisco, January 22d, on *S. S. Siberia*. Their journey over the Pacific and to far-distant Batang, in Tibet, requires about five months. The whole distance is about fifteen thousand miles. They travel on trains, steamships, river steamer, houseboat, Sedan chair, and on animals.

Mr. Ogden came home during the China Revolution, broken in health. It is hoped he is permanently cured, and that he will live to see the desire of all our hearts realized in Tibet.

The mission staff at Batang will be the following: Dr. and Mrs. A. L. Shelton, Dorris and Dorothy; Dr. and Mrs. Wm. M. Hardy; Mr. and Mrs. H. A. Baker and infant son, and the Ogdens—in all eleven souls. A child is a great blessing in a mission. It is one of the keys that unlocks the homes and hearts of the heathen.

The field address of these workers is Batang, via Tachienlu, West China. Postage on letters, 5 cents. Parcel address, Shanghai, China, care of McKenzie & Co., Ltd. Postage, Parcel Post rates.

Mrs. J. C. Ogden crossing the mountains on way to America from Tibet.

Little Ruth Ogden and the faithful Tibetan man who carried her on the dangerous journey home during the Revolution in China.

The chair in which Mrs. J. C. Ogden was carried over the mountains from Batang, Tibet, on their return home.

James C. Ogden, missionary of the Foreign Society, and the first Tibetan Sunday-school. This we believe to be the first Sunday-school organized in Tibet, a land of about 6,000,000 population.

JAPAN.

A LETTER FROM MRS. HAGIN.

We have had ten baptisms since last report.

One of the baptisms on last Sunday morning was an especially interesting case. It was a mother who had come to us about two years ago to ask Mr. Hagin to give their oldest son one special lesson each week from the Bible. She said it seemed to her that the devil was loose in the schools, and her boy would be safer if he were a Christian. Mr. Hagin, of course, took the boy, together with seven others, for the special lesson, and the boy attended the church-services regularly. He was baptized about a year ago, and immediately went after two of his friends and his mother. One friend had to go back to his home, so he could not be won; but the other was baptized this fall, and last Sunday the mother confessed her Savior. The father is studying too. The father is one of the teachers in a polytechnic school. The mother coming, means a break in the ranks of the women of our old neighborhood, where we were living when Mr. Rains was here.

The ten-year-old daughter of one of our evangelists is a very bright little girl and an earnest little Christian. She is always letting her light shine by speaking a word for her Savior whenever she has a chance, and she believes in making a chance now and then. At school, when she would be learning to make the Chinese characters, she would make such as the one for Lord, Holy Spirit, etc., and in her grammar, when she had to make sentences, they would nearly always be some thought from the Bible or on religious lines, or if in story-telling time, she would tell some Bible-story. Finally her teacher said to her that she was a peculiar child, and asked her what her father did for a living. The child replied as cheery as could be that he was a preacher of the gospel. The teacher said that she thought as much. She also said that for about two years she had attended a Methodist church, but that was some time ago, and she had lost interest now, and sort of forgotten what little she did know. The little child told her in a very earnest way that she ought not forget it, as it was a thing too good to forget, and that she better try again. The teacher said she did not have any one to teach her now. The child went home and put the case to her father, and the father sent a special invitation to the teacher to come to their home, which was the preaching-place, of course, and, to make a long story short, the teacher was baptized this fall.

Mr. Hagin has opened a Bible class in Chiba, one of our preaching-places, about one hour out from Tokyo, and will go out every Monday afternoon. Those who attend are mostly students in the higher normal school of that place. We certainly need more Christian teachers in the public schools, for so often a whole Sunday-school is wrecked by public-school teachers who are opposed to Christianity. They tell the children that they must not go, and, as a rule, what one of those teachers says goes. If any child is bold enough to keep on going, he is threatened that he can not make his grades if he does not stop. Public-school teachers are often warned that if they do not stop attending church they will lose their jobs. MYRILE E. HAGIN.

Tokyo, Japan.

TOURING IN JAPAN.

C. E ROBINSON.

Not long ago I went with Mr. Y. Suto, the pastor of the Sendai church, to Yonezawa for a two-days' meeting. On both evenings there was a children's meeting first. The little fellows enjoy singing hymns and hearing stories. They have a curiosity to see the foreigner, too, but even when there is no foreigner present the children's meetings are well attended. A number of blind people also attended the services. They were very happy to have the privilege and were quick to see spiritual truth. The pastor has interested himself in a blind school in Yonezawa and recently baptized one of the teachers.

While we were there a teacher of Ethics in a Buddhist university in Tokyo came home for a summer vacation. He had been studying Christianity for a long time, only to reject it and try hard to find satisfaction for his spiritual nature in ethics alone. He confessed that he had failed, and accepted Jesus Christ as his Savior and was baptized.

The city of Yonezawa has a population of thirty-eight thousand, and is growing. There are numerous schools and factories, but only three churches. Our pastor asks the assistance of a resident missionary. Our church there has no building. We ought at least to buy a good lot before the price of land goes any higher.

One evening we were at the village of Narita, fifteen miles from the railroad. Three Christians live at that place, but the

community as a whole is naïvely ignorant in regard to Christianity. About one hundred children assembled first. They did not know a single verse of a hymn, not even a chorus of a hymn; so Gorni San, the pastor of the church at Yonezawa, proceeded at once to teach them the first verse and the chorus of "Jesus loves me." After that Suto San and I each gave a short talk to the children. Then the little folk were politely told to get out and make room for the old people. They did so with celerity. Then the grown-ups assembled, about fifty inside of the room, and thirty looking in from the outside. How little they know of Christ and his church! It was necessary to explain to them that a Christian service began with singing, with Scripture-reading, and with prayer. Some of them smoked during the service. They did not know any better. Most of the audience were hard-working farmers, but they stayed until 10.30 and listened.

In Fukushima, Kawamura San is doing a good work at the prison. He is allowed to visit the prison and talk to the convicts once or twice a month. For those who are interested he leaves New Testaments and tracts. Now and then one of the interested ones, when he has finished his term in the prison, comes to the church and is baptized. Such was the case of Sato San. He was a doctor's son, and therefore a man of good standing socially. He was also a brave soldier, and served in the Japan-Russian war, and received a medal of honor worth 300 yen on account of superior merit as a soldier, but he committed a crime and was sent to prison for seven years. By good behavior he got the sentence reduced to five years. While in prison he received instruction from Kawamura San and what it means to become a Christian, and the second day after he got out he was baptized. He is faithfully living a Christian life.

On August 26, 1913, Miss Nobi Nakagawa, who has served the mission for over six years as a Bible-woman, was married to Hyotara Shirabata. The ceremony was performed by C. E. Robinson in the mission home in Sendai. The pastor, Rev. Y. Suto, assisted. About fifty guests of the friends were present.

FROM SENDAI.

MISS JESSIE ASBURY.

I am now settled in Sendai. I found a Japanese house very near the church and only about four blocks from the mission home. With the paper slides removed, and glass ones put in in their place, to give more light and keep out the cold, I will be very comfortable. My family consists of the Bible-woman, who has been working in Sendai since the spring; my cook, a Christian woman whom I brought from Akita, and her two little children. At first it seemed very strange to be in a new place, and to have new people in my home, and to live in a Japanese house. I do pray that I may learn to love Sendai as I love Akita, and thus give my life in loving service to the people in Sendai.

A TRIUMPHANT LIFE-STORY.

GRETCHEN GARST.

We lately had the privilege of hearing a triumphant life-story. Miss Kidder, one of the first of the Baptist mission, died on the Sunday before Thanksgiving. She is unusual in one way. She was here seventeen years before going home at all, and then just had the one furlough. She was in the work for thirty-eight years. The thought was brought out in the service that, though she had no near relatives left to mourn her here, she joined a family circle on the other side. Those who mourn her are the young women she has had in school, the men whom she has helped as they started out in evangelistic work, homes where she is the grandmother because she is the mother in the faith of so many, many people. There aren't any startling or specially wonderful things to tell of her life, but it is an inspiration to think of her. The work of such a missionary makes me think of a deep, quiet stream that flows along gently but surely, and keeps leveling down the banks of prejudice and persecution. None of us can know the good that she did. Our mission has a history that is growing rapidly. Let us hope and pray that many among the number now on the field may be kept strong, so that they may complete a well-rounded life *on the field*. Old age means much in our own country, but it means more here, and I remember hearing our people say, years ago, that they were eager for the time when we would have more gray hairs in the mission.

Akita, Japan.

CHINA.

MEDICAL WORK AT NANTUNG-CHOW, CHINA.

It will be remembered by many readers of the INTELLIGENCER that a picture of the

Kitchen, Wash-house, and Fuel-room of Hospital at Nantungchow, China.

new hospital at Nantungchow, China, appeared in the June number of the INTELLIGENCER.

Dr. E. A. Layton began this medical work. The land for the hospital was bought by John Johnson and Dr. M. E. Poland, and cost $2,000. It required part of three years to purchase the land. It had to be bought in small pieces. The people were slow to sell to a foreigner. There is now about one acre in the hospital grounds. Besides the hospital proper there is a large and commodious building, used for a kitchen, wash-house, and fuel-room. The third building is a gate-house, also used for some other purposes. The main building was begun in August, 1911, and completed in April, 1912.

The three Chinese assistants in the hospital are Brethren Wu Sing Ming, Dzaw You Van, and Law Ging. They are willing, ambitious, and competent, but Dr. Poland says they need better training. Their salaries are only $3 each per month. During the first seven months after the hospital was completed about 800 patients were treated, and during this time about $300 was received in medical fees. This was a good start.

The influence of the hospital has been very great. "It caused the thoughtful to think, the ignorant to wonder, the superstitions to fear, and the kind-hearted to yield."

There is now another hospital at Nankin, managed by a graduate from Tokyo, Japan. It is financed by Chinese, and they are planning to build. The physicians are Chinese. It will be seen that the mission hospitals are helping to provoke the people to build and support their own. And this is one of the chief motives in planting these medical institutions in any land. The people must be taught and brought to a position where they will provide such institutions for themselves, as is now being done in Christian lands.

THE UNIVERSITY OF NANKIN.

The Teachers' Training and Normal School was started in September, 1912.

The Mission Boards support 16 foreign professors and make an annual grant of $10,200.

"In Nankin I found the most delightful spirit of union I have ever witnessed."—Bishop McDowell.

The East China Union Medical College, operated by seven American missions, has become a department of the university.

The institution is unqualifiedly Christian in purpose and spirit and administration. The Bible is taught every day.

General View of the University of Nankin. Purple Mountain in the Background.

The Chapel of the University of Nankin.

Science Building of the University of Nankin. The Language School Uses Fourth Story Temporarily.

Seven American physicians are now working in the medical department, and four others are being sought immediately.

The Foreign Society takes a just pride, however not sectarian, in the leadership of its missionaries in the enterprise that has proved so successful.

"Among the different union institutions of higher education in China, one of the most important and hopeful is the Christion University of Nankin."—John R. Mott.

"The University of Nankin is the best illustration which I know of the desirability and feasibility of union educational work on the mission field."—Robert E. Speer.

Fifteen graduates of American colleges and universities are engaged in the preparatory and college work. Thirty-three Chinese teachers are on the staff, sixteen of whom have Western education.

The colonization work is developing into an agricultural department, and the government and gentry have granted 10,000 acres of land thirty miles north of Nankin to the Colonization Association.

The report says 530 were enrolled in all departments during the spring term. Eighty per cent of the college students are Christians. Students from the wealthier and official as well as the middle classes are in attendance.

This growing institution is located at Nankin, China, which is the literary, educational, and geographical center of four provinces, having a combined population of 100,000,000. Ocean-going vessels land at its port, and it is the focus of seven projected railways. The city is on the Yangtse River, about 200 miles from the ocean.

The University of Nankin is the outgrowth of a great union movement. Different religious bodies have united in establishing this splendid institution, which will in an important sense set an example in educational ideals to the whole nation, and in a tremendous way help to solve the mighty problems that confront the empire.

The institution now owns seventy acres of land in the center of Nankin, three dormitories, three lecture halls or recitation buildings, one science hall, one Y. M. C. A. building, one chapel, one normal school building, one hospital and dispensary, and thirteen residences, together with appliances, making a total property value of about $205,000.

Upon the unanimous request of 27 different missions united in conducting a temporary language school for missionaries in Shanghai, the university opened a language school and a missionary training department in October, 1912, and its first year was embarrassingly successful, owing to the lack of dormitories for the foreign students.

This institution is organized with a board of thirteen trustees, with headquarters at 156 Fifth Avenue, New York City. J. H. Banton, Percy F. Jerome, and A. McLean represent our people on this board. There is also a Board of Managers, with headquarters at Nankin, China. F. E. Meigs, Li Hou Fu, Dr. Elliot I. Osgood, and Alexander Paul represent our people on this board.

AFRICA.

RETURNING HOME.

HERBERT SMITH.

Bonkonya had been away from home for maybe nine or ten years. First he worked for the State, then he went to Bolenge, and while there he and his wife became Christians. He learned to saw lumber while there, and when Lotumbe was granted he volunteered to go to the new station. All the time he was there he remained faithful to his Lord and was regarded as a father by the younger men who came from his section of the country.

The African custom when a man returns home may not appeal to all. A man leaves home and stays away maybe for years, but sooner or later he is nearly sure to return to his native town. When that time comes he carries all his possessions with him, and at once all his friends, and especially his relations, go to welcome him. They are glad to see him, as the things he has been able to buy will be divided with them. If it meant just his father and mother and

brothers and sisters, it would not seem so strange to us; but uncles and aunts and cousins, both young and old, and all who have come into the family by marriage have a habit of turning up upon such occasions. And they are not satisfied with what he may say he possesses, but they take his box and spread all the things out in the open, divide it in half, give him half and take half, to be divided again among all who can claim any relationship. Then the home-goer stays with his family as long as is convenient, paying nothing for his board; so in the end, I expect, he comes out about even. If a man works near home he constantly gives large parts of his wages to his friends and relations. When he has finished his work he does not forget that he laid by a store for the needy time.

Bonkonya finished his contract with the mission. He wanted to return to his home, up river five days above Lotumbe, in a canoe. He wanted us to send him up on the *Oregon*, but our steamer was not able to make the trip; so when we sent the evangelists out, we sent enough men to carry Bonkonya to his distant home. He wished to go as an evangelist, but with our limited staff it was not possible to send him, since we could not go to visit the work, nor could he bring the inquirers so far. However, he said, "I shall teach my people the things of the gospel, whether you send me or not."

The men who paddled him up this winding river returned to say that the people seemed friendly to the gospel message, and then we heard no more of him for three months. I expect he passed through the joy of dividing up with his friends, and maybe he got his board free for some time. But he did not say anything to me about these things in the short letter he got some one to write for him on a passing steamer. He did say, however, that when he reached home he was exceedingly lonely, as there was no one to talk to regarding the things of God, and there were no church-services and no Sunday-school nor Christian Endeavor. But he began to proclaim that he had brought home with him more than cloth or salt or things of this world, that he had found a Savior who loved men, and died that they might live. What was better still, fifty people were believing his message; and now, why don't the white man come and baptize them?

We can not write how good news this was to us, for the test of a man's sincerity is when he returns home and is cut off from the influence of the mission to go to a heathen town. His friends can not understand at first why he will not indulge in the heathen pleasures which he left a few years before. He must teach them to do better or return to the old paths. Bonkonya is beginning a work in a very great field. None of us can tell what will be the result. It is the farthest the message has gone up this river. We can not leave him alone. A visit must be made to him somehow, although at present that looks almost impossible, with the size of our force. Such men as these are the real pioneers of the work; they gain the ear and heart of the people. All honor to them. Constant prayer must be made for them in their hard field. The hard fields at home are not to be compared to the field of the man who goes into a heathen town where there is no morality, no shame, no hope, no joy; only sin and superstition and death. We know of nothing that can change all these gloomy things but the gospel of Jesus the Son of God.

Lotumbe, Africa.

LETTER FROM MONIEKA, AFRICA.

You have heard that I have been sent to Monieka to help out here, principally for Mrs. Jaggard's sake. I am happy to be here, as there is so much more work that I can do. Mrs. Jaggard and I have a large school of children in the morning, and the rest of us have a class of workmen in the afternoon. I also have the women in the morning and have mastered about a teaspoonful of the language, but enough to take full charge of the morning school soon.

The doctor has just called to say he is marking off the place for my house. When I get settled to myself I intend to take up the work among the women and girls. I realize we are training and educating the men without training their wives. Consequently the home-life is not what it should be.

This is a fascinating work, and I am glad that I am here, where I come in contact with heathenism.

EDITH L. APPERSON.

November 3, 1913.

FROM MONIEKA.

DR. L. F. JAGGARD.

The evangelists are now in, and we are busy with them. I am instructing the inquirers, and W. B. Holder is teaching the evangelists. There are 38 inquirers, and

we hope to baptize most of them. We have completed a large tabernacle for the church-services and school that seats nearly a thousand. We hope this will last until we can build a permanent church.

The June INTELLIGENCER is a jewel. I had to read a good deal of it, even though my eyes did hurt afterwards. I have been having a good deal of pain in my eyes of late when I do any amount of reading. I get along all right until they get to hurting in ordinary work, and then I have to do something else. Otherwise we are all well and enjoying all we can.

We have three cases of elephantiasis operations waiting for Dr. Frymire. These operations will be his initiation into the work here at Monieka. We did three days' operations and ten days' itinerating in August, besides the ordinary station work.

I have just returned from the medicine house, and one of the patients has informed me that he will wait three weeks more, and then he is going home to get his wife, and will return to be baptized. This man does not weigh over 120 pounds, and we removed a tumor that weighed sixty pounds. He is now convalescing.

We have the material ready for Mr. Holder's house or hospital, whichever we build first.

FIRST EXPERIENCES AND IMPRESSIONS.

MRS. EDGAR A. JOHNSTON.

Friday, it seems, has been our lucky day. We landed in England on Friday, in Antwerp on Friday, and in Matadi on Friday. We were married on Friday, and ate our first meal in our own home on Friday. We have not been what you would call "sick" since we left home, and have been as happy as "two bugs in a rug." I have enjoyed every minute in Africa, except some of the trip up the Congo, when the sandflies and tsetses bit too hard. My only horror now is a tsetse fly. The scenery is beautiful, and the natives pleasing and interesting and, I might add, interested. I would change the old song and say, "Where every prospect pleases, and not even man is vile."

We enjoy being here with Mr. and Mrs. Hedges, much as we are disappointed in not having Mr. Eldred here. We had counted so much on him. Although our house is not quite finished, yet it has good walls, a good tin roof, and good floors, so that we are protected from storm and rats, etc., even more than are Mr. and Mrs. Hedges in the fine new house, which has half the roofing of tin, the other half of "ndeles."

We have our garden mostly planted—tomatoes, corn, egg-plant, cabbage, lettuce, beets, etc., which we shall enjoy about January or February, when you folks are shivering. I thought they said it was hot in Africa. I have suffered from the cold more than the heat. Longa, though, is not so hot as the other stations. It seems just like a good New York summer. I used to think the summers were altogether too short.

Our goods from America have not arrived yet, but we expect them some time about Christmas time. They were shipped in July. We have our English order, so we can live very comfortably with the things we were able to get after coming here. When you make us that promised visit (it was promised, was n't it?) everything, I hope, will be in fine shape. My boys will be trained by that time. One is Mr. Eldred's boy and an expert landryman; the others, green. The cook is really the only one who will need special care, as we had our table-boy with us while we ate with Mr. and Mrs. Hedges, and he learned very rapidly in the month. I think these people are really very intelligent. They do funny things because they do n't know, that 's all.

I like these people very much. They certainly do seem like "folks." We are studying Lonkundu. Have a class every day, with Mr. Hedges as teacher. He knows the language almost like a native. As soon as I have a grip on the language, and have my boys were I can trust them with the work alone, I shall do some real schoolwork, and here are so many "kiddies" under eight years. The village just swarms with them. Bright-looking little youngsters they are, too. It seems like such an opportunity for some kind of kindergarten work. You ought to see the "basua" (steamers) they make from plantain or banana-stalks. Rear wheel, whistle (no sound, of course), two decks, etc. The workmanship is really clever. And the women! When they get a straight piece of cloth draped around them, and caught up a bit in front, real hobble, split, or draped effects, or all three in one, you could very well imagine where Paris got the latest fashions. And even the carriage of the women themselves—the whole thing—why, a fashionable Fifth Avenue dame might envy them their graceful, lithe "figures."

Longa, W. C. Africa.

FIRST EXPERIENCES.

E. A. JOHNSTON.

We arrived the evening of the first of October almost exactly two months from New York. We start early to-morrow for Longa and the emergency conference which will determine our plans. How thankful we are that this work was pressed upon our hearts so heavily a year ago! It seemed then that I could not give up Africa. How little we knew then the necessity that would thrust us into the work on our arrival! We were hardly in the country—it was just about the hour we first put foot on Congo soil that Brother Eldred's noble soul fled to a higher life.

A Great Blow.

We learned of his death more than a week later, while we waited at Leopoldville getting ready for the up-river trip. We had a letter from him among a number welcoming us to the work. We have sent it home, and it will be forwarded to you. I, having known him slightly at home and having been much impressed by his message and his personality, had really begun to count on him very much as a teacher and friend for these early days. We both looked forward to having him as such and to being some comfort to him and help in his loneliness. You will know that his death was a great blow, and our hearts are sad when we think of it. We feel very weak and inefficient to have to stand in the gap his going makes in our ranks. It will appear great to you at home; it is almost terrifying to us. We need the prayers of the brethren now if ever. We feel sure that we have them.

Not All a Dream.

It has been a little difficult to realize that we are in Africa, that it is not all a dream and we shall awake soon amid familiar scenes. Indeed, so many of the scenes resemble the home countryside as it appears in places, and the people immediately around us are so many of them like intelligent American Negroes in appearance, that it lends force to the illusion. It is hard to believe that they live in mud huts and were lately naked savages, most of them. It gradually dawns on one, however, that they are children in many ways, and with a few exceptions have not risen very far as one looks at it from our viewpoint. Regarding their beginnings, one sees wonderful improvement in their condition. A short walk in the village of Bolenge reveals, in the new and better homes, as well as in the neat dress of many of the workmen, the growth of a new life and higher ambitions.

The Children.

The children impress one. We have not seen many heathen children, but even they, what we have seen of them, show bright and pleasant faces. It is the older folk that show the terrible marks of their awful existence, for that's about all it is. The children of the Christians are particularly good to look at, and there are numbers of them at Bolenge. There are many truly good-looking faces—pretty babies, and it's not only the woman's heart that warms to them. I have seen Doctor Frymire several times with children in his arms, and am not ashamed to plead guilty myself.

The Medical Work.

We have seen sad sights, too. Our doctor has been busy for hours at a time, although knowing only a little of the language. Sometimes he has literally sent them away in order to eat his meals. He has had medical cases by the score, a case of pneumonia among them. He has dressed ulcers by dozens, and one day cut an infected gland from a workman's groin. They have crowded our doctor almost hourly since we arrived—old withered crones, strong men, mothers and babes in arms. But the saddest sign I've seen was a poor blind baby. They say his case is hopeless. He sees a little with one eye, but both are blue with a film. He stood alone by the side of the path with a bit of iron for a plaything in his hand. As I bent over and patted his little bare shoulder and tried to say a cheerful "Oleko," he turned those poor, big, blurred eyes up to my face and his baby lips quivered; the big tears starting from his eyes, and no response from the drawn little mouth. How I wished I could lay my hand on those eyes and make them see! And the doctor has to turn away cases about which he does not know or can not make a diagnosis or that are beyond his power. I console myself with the thought

that there is after all a thing we can give that is better than sight or health, and we pray daily for wisdom and strength to give the message well.

Bolenge, Congo Belge.

PHILIPPINE ISLANDS.

WORD FROM THE NEW MISSIONARY.

A. GEO. SAUNDERS.

I would like to state that both here and in Manila, both by the missionaries and the native brethren, I have been given a warm-hearted reception. It is my privilege to have entered into the work immediately. I taught a class of high-school boys who know some English in the Bible school yesterday morning. I also gave the brethren a little message, with the help of an interpreter. We had 128 in the Bible school. At the local prison and in the poor homes of the people our young men and women reached over 700 in Bible classes yesterday afternoon. Miss Siegfried inaugurated this work a year ago. No other part of our work here is more promising now. One of the Bible-women interpreted some remarks which I addressed in the jail to a group of prisoners and their women folk who were visiting them. Last night a half dozen brethren were present at the service after having trudged for miles. With anxious faces they peered into the eyes of good Dr. Pickett and told him how weak they felt without any teachers. Yet in their ignorance and poverty they bear evidence of sincerity and faithfulness. To-day doctor and I are leaving for a two days' convention of the churches in this district. The native workers are very eagerly preparing to attend also.

I am thankful I am here. After seeing the needs for myself I have less doubt as to my having done right in coming. I am deeply interested in my work and long for the time when I can speak to the people in their own tongue.

Laoag, P. I.

TEACHING GIRLS.

MRS. FLORENCE P. KLINE.

It was a year ago October 8th that we landed at Manila—and not quite a year since we began work here in Vigan—having arrived here November 16th. Although my part in the work has been a small one, I want to tell you about it. My prayer is that I may be able to do more for the Master in the future.

When the first girl came to train for a nurse, the shoes we had made for her were her first. She did not know how to use a foot-operated sewing-machine, and was more or less a stranger in a strange land. I did not know it at the time, but as she became better acquainted with me she told me one day that at first she was afraid to sleep at night, but was not afraid now. These girls are great on companionship, and as other girls came, this fear was overcome because of the companionship between them. I set to work to make a uniform, using what material we could find here, but later sending to Manila. I taught them how to use my machine, but at first did the cutting out, sewing, and fitting. Later I want to teach them to do all, but with their other duties, their instructions have to be divided among many subjects, as you can imagine. Their uniforms consist of a plain dark-blue chambray dress, with white collars and cuffs, white-bibbed apron and cap, white canvas shoes with low heels and broad toes, and white hose. It is most becoming, neat, and altogether practical. I call them "my girls," for indeed I am already very much attached to them. The three we have now are Maria, Suzana, and Teofilia. The second-named one was not a member of our church when she came, but belonged to what these people call the Independent Church, but I am glad to say she saw her duty during the holding of the Bible Institute here in Vigan for girls, and was baptized.

Doctor has given me the name of Matron of the hospital.

In these meager and temporary quarters for the hospital there is only one advantage; this is all to me. I am able to do my work, but at the same time I do not have to leave my children, who are yet quite small.

Each morning I have a list of patients and diets (if there is any indicated), and from that I give a list to my cook. If there are special diets—my own cook prepares those under my direction. Then, immediately following that—this time being chosen because the dispensary work does not crowd so much then—I have a class in "Practical Nursing." It is interesting both to the nurses and medical helpers, because it is what they use in every-day experience with the sick. I check up all laundry-lists and have inaugurated Friday evenings, from eight to nine, at which time all properties belonging to the hospital are mended,

including sheets, pillow-cases, operating-gowns, and parts making up the uniform of the nurses. I hold one girl responsible for the keeping of their bedroom in order.

Two of our nurses take a class in New Testament at the Bible College each day. We feel they will be able to do most valuable service for the Master when they complete the course.

Mrs. McCallum and myself, together with Bible College students and nurses, teach the Sunday-school lesson at the jail of Ilocos Sur, located here in Vigan, every Sunday afternoon. We have done this for some time past. These men are most interested and do get something out of the lessons we teach, for their answers in review show it.

We mission ladies have also started a monthly meeting for the women of our church, meeting at our homes. We arrange a program, and then have a social time following.

We, of course, have our discouragements, but we must look on the bright side and remember that if these people were not so inefficient we would not be here. We are certainly keeping well, I am glad to say.

To say we are anxious to see the work started on the erection of our new hospital building is putting it mildly. The demand is most pressing and the appeal loud.

I must close this rather lengthy letter so I can get it into this outgoing mail.

Vigan, P. I.

SUNDAY-SCHOOL DEPARTMENT

Monthly Missionary Programs for Sunday-Schools.

(To be used in the Sunday-school one Sunday in each month in the opening exercises of the school.)

FEBRUARY MISSIONARY PROGRAM.

The Heroic Death of a Missionary Pioneer.

(Note.—The following letter was written by missionary A. F. Hensey, a companion of R. Ray Eldred in Central Africa. Mr. Eldred was drowned last September while swimming a swift forest-river to take the gospel to people on the other side who had never heard it. He had been a missionary in Africa twelve years, and had done noble work. The leader should give a word of explanation about Mr. Eldred and the letter, and then read it with feeling.)

It is sad to-night at Longa, on the Bosira River, for I sit within the brick walls builded by Ray Eldred, and he sleeps far away on the banks of the Lokolo.

Few more beautiful homes are there on the Upper Congo—and none sadder. From the time when, eleven years ago, Bro. Eldred brought his bride to this land of the Congo, he had always planned to build for her a home which should be just to suit her. Hindered by sickness and itineration and toils many, nearly ten years passed by before he could start his home. And then—two weeks before the home was near enough completed so that they could move into it—Mrs. Eldred fell asleep in Jesus.

And so to-night, as I sit at his table and see all about the familiar objects of their home, and know that no more on earth our hands shall clasp, my heart is very very heavy. But I must be in some way lifted above this depression, for the morrow is the Lord's day, and I must somehow keep back my own tears while I speak to the little church here of all that our leader's life meant to them and to us.

The deacons of that church have just been with me, lingering long as they talked in low tones of the life and passing of their teacher. Among many other things they told me of his parting with the church here. During the days when Bro. Eldred was making his preparations for the voyage on which he laid down his life, there had been an unusual amount of trouble in this church, so recently out of heathenism. This so saddened the heart of their missionary that when, on the morning of July 28th, he and Brother Hobgood were ready to go, he seemed "bound in the Spirit." Therefore he called the church together and admonished them with many tears, concluding by saying: "I am going away on a ten-weeks' journey, and I am not as strong

as I used to be. I do not know whether or not we will meet again on earth. Take good care of the church of Jesus Christ." Then, like Paul at Miletus, he prayed for them all, and turned away into the forest, leaving them sorrowing most of all for his parting words.

Sad are the members of the church that their beloved teacher is dead; sad also are they that he is buried far away from them and the grave of Mrs. Eldred; sad, O, how sad! that their great teacher had to be buried in bamboo mats—he who of all the white men of the mission had been for ten years the most active and skillful in getting out boards from the forest! In this country only the great chiefs are buried in wooden coffins; so over and over again I heard them say to one another, "We know we could not bring him back again, even if we gave all we have; but if we could only have had the privilege of making him a coffin!"

Some day the inner history of the winning of the Congo will be written—if not here, in the books to be opened at the last day—and when that history be read, the earnest, simple deeds of Ray Eldred will be appreciated. Aye, and you need not wait till then to read of some of them, if you but turn to the eleventh chapter of Second Corinthians and realize that these words are not figures of speech, but records of facts as real in his life as they were in Paul's: "In labors more abundantly . . . thrice beaten with rods . . . suffered shipwreck . . . in journeyings often, in perils of rivers . . . in perils in the wilderness, in perils in the sea . . . in labor and travail, in watchings often, in hunger and thirst . . . anxiety for all the churches."

And I wonder if his passing was not just as he would himself have chosen? To fall far beyond the loneliest picket, on his way to a village which had never heard the good news—that was just the way of entering the Glory Land that suited this hardy soldier of Jesus Christ!

To us younger men he was as Paul was to Timothy and Mark and Titus. To his kindly advice and help we owe more than words can tell.

But it grows late, so I close with these words to our comrade, which I found marked in one of his books:

"Until the shadows from this earth are cast;
Until He gathers in his sheaves at last;
Until the twilight gloom be overpast—
Good-night! Good-night! Good-night!"

(Some one should sing, feelingly, as a solo, "I 'll go when you want me to go, dear Lord," and then some one should lead the school in prayer for the work in Africa and for the three little orphaned Eldred boys in the Home for Missionary Children, at Hiram, Ohio.)

"How the Gospel Went to Tibet," is the title of Part II of the Children's Day Exercise for this year. It requires six characters and tells the story of Dr. Susie Rijnhart so that children as well as grown-ups may understand it. Every Sunday-school, strong or weak, can use "Children's Day in Many Lands," the exercise for June 7th. It will not be difficult to prepare and is so different from the exercises of past years that there will be an added enthusiasm in the giving of it.

"WHO HAS A STAMP?"

JOS. D. ARMISTEAD.

The Million-Dollar-Campaign was on. Among the towns to be visited was the hospitable little Kentucky town of the twin-sister name, Cynthia-Anna. The thrilling story of Monieka had been told to the warm-hearted Kentucky audience; the weary missionaries had retired to their restful headquarters, "The Elms." The master-missionary was ready to post his finished letter, written at the table in the center of the reception hall, around which all the guests gathered, some to post themselves, others to post their friends. "Who has a stamp?" inquired Dr. Dye. The stamp was produced, but the nickel was declined. The famous missionary refused to receive the stamp without paying for it. For days the money lay on the table. After the missionaries departed, no one was willing to remove the nickel. It was idly dropped into the ash-tray. One day a boarder said he would start a missionary fund with that nickel in memory of Dr. Dye. The ash-tray got no more ashes, for it contained a card inscribed, "Missionary Fund." Soon the tray was filled with coin, and a larger, dainty receptacle in the form of a nickel-plated kettle replaced the tray. In the course of a year the funds had grown to be sufficient to support an orphan in Bolenge, and at the suggestion of Mr. J. E. Moody, who visited the same charming home, the amount was appropriated for that purpose. Hereafter the little kettle will stand on the table with its message of appeal for the little orphan at Bolenge, and the kind-hearted guests will leave something better than ashes.